VOL. IV. AUGUST, 1889. No. 8.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. IV. AUGUST, 1889. No. 8.

FAITH.

Is it the fruit of knowledge held by man,
Who thus assumes he reads the mind of God
Yet has not e'en upturned beneath the sod
Fresh truths, erstwhile concealed, his eyes may scan?
Or, rather, such a mystery he can
No more impart it with the hand or rod
Than could he pluck a lily from the clod
Swift feet had trampled where they careless ran?

Tongues dwell upon the power of miracles,
As though the soul must anchor firm thereon,
Else drift far out upon a shoreless sea.
Ah! how the Father's own dear son still tells
To those who would by his best light be won,
What Faith's possession in the heart must be.

E. A. HOTCHKISS.

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"IS NOT THIS JOSEPH'S SON?"

A SERMON, BY REV. T. L. ELIOT, PORTLAND, OREGON.

With the text, "They wondered at his words of grace, and said, 'Is not this Joseph's son?'" I propose to consider the Unitarian's faith in Jesus—and approach in so doing a truth which is to us of sublimest meaning, yet that for allegiance to which we endure most reproach. The character of Jesus, his personality, Unitarians regard as the inestimable heritage of the world; and we think the greatest injury that comes from wrong doctrines concerning Jesus' nature, is that they impair the true image of that character. Unitarians recognize in Jesus Christ, not the second person of the Trinity, incarnate in a human soul, but the life of a perfect man in communion with God's will. Our short formula is, "Jesus by his word and life proved human nature to be divine." Jesus is that son of the Father, and brother of all mankind, who of moral right can hold the loving discipleship of the whole human race, and under whose leadership chiefly, God is uplifting the entire world. The inspiration and immense impulse given to the world in the life of Jesus, we believe to have been primarily and always, the faith, the belief, in his real humanity; the faith that all he said, did, suffered and aspired to, is a human experience, a human discovery of the riches of goodness, love and truth in God by the channel of obedience and filial trust. And why do we emphasize this truth? Why do we resist a statement of the nature of Jesus which separates him from essential humanity? I pass by, for the present, the evidences which are found in his own words and in the express spirit of his life. There is evidence enough in plain scripture if we but read it without preconceived prejudice; but I would now rather seek the reasons based on the very consciousness in you and in me, and in the unity of the universe, in which we are. Does not the unity of the universe require us to believe that all moral and spiritual growth is alike? For example, in physical things, the unity of Nature brings us the conviction that the law of gravitation is one—its formula and method the same in Sirius as on our earth; and the spectrum of the light of Sirius, light which takes three years to travel here, evidences the same laws of chemistry and optics which affect matter in our laboratories. Faith in the unity of law is the absolute postulate, or basis of all science. Is there no such unity of law in spiritual life, in questions of identity, consciousness,

merit or demerit, will and reason? Must not goodness, in order to be goodness, always have the same quality of growth, overcoming the limitations of sense, subduing temptation, asserting the will in noble choice? Now Jesus' life, in the gospel, is a record of such a growth, choice and victory. Does not its very ground of approval, however pre-eminent he was, consist in the fact that it was life under the same conditions, the same laws, as other human life? May we not go further, and say that the very honor of Jesus' pre-eminence is due, because his was life under the same conditions and laws as other human life? But suppose, as has been the deep error of Christian history, that we assert a different law for the life and growth of Jesus' character. Suppose that we assert that his very nature was altogether different from yours and mine? What if we claim a superinduced nature—the Godhead indwelling, not by a law of possibility which applies to human nature as such, but only in Jesus, constituting him infinite God and man; then what becomes of *character* in Jesus, and of his whole experience? Is it any longer really like man's, or can it throw any light on human destiny and human nature as such? By the very terms of such a definition of Jesus, must not human consciousness in any man be a different thing and supply a different problem of existence to that of Jesus? When we dismiss mechanical ideas of salvation; when we believe with the Apostle, who said, "Be not deceived, he that doeth righteousness is righteous, even as Christ is righteous;" when we recognize no other law of the universe for goodness than becoming good, must we not then believe Jesus' experience was *veritably like ours*, and under the same conditions, if indeed that experience is to help us? For help us it can, only through the avenues of faith and confidence, inspiring our own moral purpose, awakening aspiration prophetic to every man of the things God has prepared for those who love him. But if Jesus' essential nature was different in kind from that of those he called his brethren, and whom he invited to be children of God; if while he so called on us to be like himself, he knew there was a distinction as wide as the universe between his life-plan and that of any other man, what a mockery his invitation becomes! *As though an eagle should invite a blind worm to fly!* Do you not perceive, in that instant in which you set up such a difference as a supposed glorification of the Christ, that the real Jesus is lost —his saving example is gone?

And having lost his real example, there was left to the church a new problem, to show how Christ shall save men, and the answer soon provided was a doctrine of substitution. Jesus, as man and God, says theology, saves us by *imputing* his righteousness to us. What else was left but that? According to the scheme, human nature was a failure; God came on earth as a man, and lived a perfect life; then, somehow, in dying, agrees to impute his "God-righteousness" to any one who will accept it! If you will but think seriously, righteousness or badness is the one thing that cannot come by substitute; the consequences of good or evil may fall on others, but character—think candidly — how can that be "imputed," how can one be righteous except as he has been and done *right?* See how inextricable a web of unreason the system of substitution leads to! And all to adjust us about the supposed fixed point, that it is impossible for man as such, for human nature *per se*, and under the orderly grace of God, to begin the life of righteousness and grow in goodness. But what if we reverse all this, and see in *Jesus himself* the perfect human life, the proof that man can become God-like, the realized type of humanity? What if we credit his own words when he called on his disciples to realize the same Divine Presence that he did; what if we credit him with the faith that the poorest form of sinful humanity still bears the divine image, and may arise and go to the Father! At one stroke are we not rid of the phantasm of imputed righteousness, and born into an almost incredible hope? Incredible indeed, had not Jesus believed it. In-

credibly incredible, had he not lived out his own faith; but as certain as the sun in heaven to him who interiorly apprehends Jesus and his gospel! He did indeed come to save mankind. He came to save us from skepticism, from unbelief in ourselves. He came to make discovery for us of the measureless treasure and dignity of the immortal soul, and he made this discovery for us, by making it in himself. "Believe that you are a child of God, and live like one!" is his message. "All things are possible to him that believeth." Now when we read the story of Jesus thus, and realize it as a veritable human experience, he becomes the source of moral inspiration to the whole race. His method becomes the typical method. He is, in a profound and spiritual sense, the way, the truth, and the life. Believing in him as real, his experience is felt to be real, and it means something that stirs the very depths in us, when he says, "Follow me."

Are we indeed created as Jesus, in the very elements of our nature? Is God our Father, *in the same sense* as he is his? Does the universe stand pledged by the immutable law to answer faith in degree and kind as it did to his? Is the law of moral growth, of spiritual increase, the same for us as it was for him? Is the same law of exultant service, of companionship with God, of love like God's, given to us as an invitation, an allurement, that was given to Jesus? So we reverently, triumphantly believe. We believe it first, because Christ believed it; because it explains for us so much more than any other conception of the moral universe. We believe it because it is worthy of God. We believe it because, when once interiorly and lovingly apprehended, it is a truth, immeasurably affecting and personal, drawing us, if I may so speak, to the very bosom of infinite Love, in an abandon of trust. That the God and Father of Jesus is our God and Father, ready in all the plenitude of a universe to be our lover and friend, is indeed an infinitely affecting truth.

And here it is, that the right apprehension of Jesus' experience has vital significance. In a different tone from that of the Nazareth people, we may ask the question, "Is not this Joseph's son?" Did not one of our mortal race find God so dear, so faithful, so true a lover? Did not one such grow from trust to trust, and receive the very fulness of the divine intent in man into his breast? And does he not tell me that his is in verity the path, the law of the spirit for every one willing to enter it; and that the Father of the universe answers each trust and effort by the omnipotent laws of grace and help; that there is a heavenly conspiracy of Truth with the true, and of Love with the loving?

Tell me, friends, does not such a conception bring thoughts too deep for tears? For myself, under an inconceivable burden of gratitude and adoring reverence, I can say that it seems to answer to the very springs of my being. *It is a justifying faith.* I mean it adjusts itself so simply, so grandly to all else I know and see of the universe. It is interpreter of so much that dimly stirs my heart, and answers my thought, as I look out or in, upon the solemnity, the mystery of life. I exult to feel this conception of the religion, the experience of Jesus, fit to the unity of the universe. I exult with tenderest thankfulness, not with pride, to see this larger faith displacing the provisional one. It is rising outside of our body in the great minds of England, India, Germany, and America. I rejoice, and believe that Jesus rejoices, in that hour which is coming and now is, when the world shall enter upon the real meaning of his experience, and receive from it a springtide of moral enthusiasm, masterful, and passionately deep. I exult, yet as one humbled under the gift, that the trust of such a truth is committed in part to us, of the Spirit, in hope that as Jesus' ministers we may impart it to others. And I yearn for the day when our loved church throughout this land, when Unitarians in name, shall have awakened to all the meaning of this trust. Surrounded by the thick columns of orthodoxy, driven in on ourselves, forced to a defensive attitude, fiercely watched

and misinterpreted, our adjustment to a God-given mission has been, oh! so difficult, so warped to poor human weaknesses, and has fallen far short of the inherent inspiration of conviction—not but that the record, humanly speaking, has had luminous places, and prophets and martyrs, but we have been cumbered, half emancipated, "dwelling in tents." Now, "the city that hath foundations" is nearing us. There has been a transition period in which jealousy of ourselves, and fear of being misunderstood by others, held us back from preaching the person of Jesus, as the rock of our faith. Many of our ministry, especially those who came to us from other folds, by a mental reaction were timid of using language—so often abused,—the language of devoted faith and discipleship to Christ. That language our ministers forbore to use, because in the world's sense and hearing it was thought to mean their meaning—an idolatrous one.

But we are nearing our own truth, apprehending it and realizing that the person of Jesus of Nazareth, his *human personality, is the key and inspiration of our mission;* that we are called to be prophets in the new dispensation, new, yet eternal, which was ever waiting for discovery,—the dispensation in which the "world is God's scripture, and His Son is Mankind;" a dispensation of which Jesus, truly apprehended, is indeed the great High Priest—the human Jesus, whom we may love and reverence forever, because he first made entire proof of our nature, and found it like God's.

THE FIRST CONGREGATIONAL CHURCH OF CINCINNATI.

In 1828, Rev. John Pierpont, a distinguished Boston Unitarian, spent five weeks in Cincinnati, then a young city of some twenty-five thousand inhabitants, charmingly nestled at the base of wooded hills upon the banks of the Ohio river. The sunny exposure of Cincinnati made it especially attractive to one who had just come from a New England winter; and the generous hospitality of a group of cultivated families, most of whom were of Eastern Unitarian antecedents, and the manifestations of energy and enterprise upon every side, quite captivated Mr. Pierpont, who reported upon his return to Boston, that the town and all the conditions were most propitious for the establishment of a Unitarian church which should help shape the frontier civilization of this New West.

What with canal boats, stage coaches, and muddy roads, those were the days of tremendous distances from the Atlantic coast, and of corresponding deliberation in undertaking the journey, so that it was two years before the Secretary of the Unitarian Association, Rev. Charles Briggs, appeared upon the ground to aid in the formal organization of a Unitarian church. On the 23d of May, 1830, a house of worship located at the corner of Fourth and Race streets was dedicated, the sermon being preached by Rev. Bernard Whitman, of Massachusetts; and in September following, Rev. Edward B. Hall, afterwards for many years the able and honored minister of the Unitarian cause in Providence, R. I., was installed in the Cincinnati pastorate. It was the misfortune of the young church to have several of its first ministers break down from ill-health; so that, although some of the brightest of the rising men of the Unitarian denomination held its pulpit during the years of its beginnings, none of them were able to stay long enough to become rooted influences in the varied life of the community, and there were inevitably many Sundays of waiting for ministerial supply from New England,—where alone Unitarian ministers were indigenous to the soil,— during which there had to be lay service or no service.

Mr. Hall was closely followed in May, 1832, by Rev. Ephraim Peabody, afterwards of King's Chapel, Boston; and Cyrus A. Bartol and Samuel Osgood each preached for several months, in prompt succession after Mr. Peabody's departure. In 1839, William Henry Channing, a man of brilliant promise and of winning social qualities and of fine poetic sensibility, was ordained to a ministry which lasted for five years, during

which there was formed between him and James H. Perkins, a young lawyer and literary writer of genius, a warm friendship, which prepared the way for Perkins's entrance into the Unitarian ministry, and his assumption of the pulpit charge vacated by Channing in 1844.

There were some compensations for the Unitarian Church in this rapid succession of ministers. All of them were of more than usual talent, and during their short stays they took an active share in newspaper writing and publication, for the propagation of their ideas; and some of them reached a hand across the river to James Freeman Clarke, of Louisville, who established what was probably the first Unitarian periodical of the West, which did a creditable work for local culture in other than denominational ways.

In 1849, Mr. Perkins came to an untimely end, by falling from a ferry boat into the Ohio river. He left most enduring impressions upon the morals and intelligence of the city, for he had been the organizer of its first rational system of charity distribution, had taken a conspicuous part in furthering much needed reforms in prison management, and was the citizen most frequently looked to as the capable essayist and orator of literary and educational occasions. He wrote pleasant and pointed short stories, and poems full of grace and delicate feeling, and was a frequent contributor to the *North American*, and other Reviews. His office of minister of a Unitarian church was, however, not altogether to his liking. He shared the feeling which has always been latent or active among our ministers, that the body was in danger of adding one more to the list of sects based upon mere theological opinion, by emphasizing its anti-trinitarianism, while its true mission was to speak the reconciling word which should show men how to subordinate dogmatic differences to union in worship and to efforts for society's elevation. In the last year of his life he resigned his pastorate for the purpose of testing the willingness of his people to surrender their Unitarian name and reorganize on a basis of unsectarian Christian union, with a declaration of purpose like the following: "We believe that in every form of doctrine which has been the basis of Christian life there lies more or less of divine truth; and all regard it as our paramount duty to seek for that truth everywhere. We would strive, therefore, not to hit the medium of opposing dogmas, nor to tolerate indifferently views of every kind, but by the examination of dogmas, and the earnest endeavor to understand the views of our opponents, to attain with the help of God to a more comprehensive knowledge of the infinite truth that was in Christ." The practical result of such a church reorganization to which the members of his congregation were entirely willing to agree, in their confidence in Mr. Perkins's wisdom and sincere religious spirit, might possibly have been to win to the ranks of this unsectarian movement a few persons who were averse to being called Unitarian, but the experiment was prevented by his death.

Those were the times when sanguine liberals beheld the prospect of an immediate dawning of a new era of toleration and progress in the orthodox church, of which Thomas Arnold, Horace Bushnell, and Henry Ward Beecher were the harbingers; before which the Unitarian denomination might straightway gracefully retire from attempts at aggressive leadership, its occupation gone. The forty years' interval since then seems to less confident Liberal Christians to have shown that there is still need of a positive, outspoken maintenance of what Mr. Perkins then forcibly said had been the indispensable work, in their generation, of Channing, Buckminster, and Ware; viz., "the affirmation to man's conscience and heart, rather than to his intellect and fears, of God's justice, of Christ's reconciling power, of the in-dwelling of the Holy Spirit in the heart of man, and, more than all, of the rightful freedom of man from priesthoods, creeds, and every form of human imposition and human tyranny;" all of which may

be rightly claimed as characteristic Unitarian teaching.

Perhaps the Unitarian laity of that day, especially in their isolation of the the New West, when every sectary's hand was against them, were given to undue flaunting of their points of difference from their orthodox neighbors. But there was certainly little in the subsequent career of Hall, Peabody, Bartol, and Channing, to warrant the inference that the Cincinnati pulpit had thus far set an example of excessive dogmatism; and if, upon the lamentable death of their noble and beloved pastor, who would have led them into untrodden fields, the congregation still clung to the Unitarian name, it need not be assumed that they had given no heed to the prophetic call which had just died upon their ears.

Under the six years' ministry of Rev. Abiel A. Livermore, from 1850 to 1856, the church grew in a quiet and solid fashion. From the outset, its membership had included some of the most weighty people—socially, intellectually and morally—of the city, nor has it until this day ever had to contend with the imputation—which always has its power of injury—of being composed of men and women of no social standing. Leading judges, attorneys, merchants, and people of literary repute have always been found in the Unitarian ranks of Cincinnati.

When Moncure D. Conway succeeded to the pastorate in 1856, the smell of battle was in the air, as well in the world of politics as of theology. The slavery discussion was approaching its crisis, and pulpit treatment of this subject with the sort of frankness which was likely to characterize Mr. Conway was sure to be a source of irritation to a community whose business interests were closely identified with those of the slave states just across the Ohio river. The question of miracles as an essential part of the evidences of Christianity had been made a stirring issue from Theodore Parker's Boston platform, and Mr. Conway, among the other rising men of the Unitarian pulpit, had very promptly cast his influence upon the side of anti-supernaturalism. The melancholy result was a division into two churches, the more conservative branch assuming the name of the Church of the Redeemer, and presently calling to its ministry Amory D. Mayo; while the remnant, who retained the corporate name and rights of the First Congregational Church, made Thomas Vickers their minister. Both these gentlemen became conspicuous and influential members of the Cincinnati School Board. Mr. Mayo's name is still warmly cherished by the best of the city's teachers as one of the most sagacious and large-minded friends of the free public school system; and Mr. Vickers became famous throughout the country for his part in a controversy with the Catholic Archbishop Purcell over the place of religious instruction in a popular system of education, in which debate it was generally felt that Mr. Vickers easily overpowered his venerable adversary both in learning and in rhetorical skill. After Mr. Mayo's ten years' ministry, the longest thus far in the history of Cincinnati Unitarianism, and a single year's service in the same pulpit by Rev. Charles Noyes, Mr. Vickers having resigned his ministerial charge, the time seemed favorable for healing the dissension. Slavery was dead, and the New Testament miracles had come to appear throughout the churches of our body as an incidental and subordinate element of the Christian religion. So both churches called to their pastorate Rev. Charles W. Wendté; and since they were of one mind as to the sort of spiritual instruction which was necessary properly to set forth the Unitarian position, they might also be of one body so as to substitute a strong, hopeful society for two jealous and feeble churches. Under Mr. Wendté's ministry, from 1876 to 1882, all the old time vigor of the church came back; new accessions were rapidly made to its membership, new avenues of usefulness in philanthropic and educational work were opened.

Not the least important of the enterprises of that ministry was the Unity Sunday afternoon lecture course in the Grand Opera House, which in this

spring of 1889 has just closed its tenth year's work of reaching by instructive secular lectures, at an admission fee of ten and fifteen cents, audiences of from one to two thousand persons, largely of the unchurched classes. In a city where Sunday has most of the holiday characteristics of the European day, it is something of value to good manners and morals to divert two thousand people, for several weeks, from aimless amusement-seeking, to attention to vigorous presentations of thoughtful discourses.

George A. Thayer became the successor of Mr. Wendté in 1882, and has continued to this day. During this ministry that familiar problem which at one time or another harasses every city church,—of safely changing its base from the region which is being fast deserted by church-going families, to the new city where most of the clean, quiet and beautiful homes are being established,—has confronted Mr. Thayer and his congregation. On the 27th of March, 1889, the first step in the satisfactory solution of this problem was completed and celebrated in the dedication of a handsome and comparatively inexpensive stone church on the Reading Road, two miles or more north-east of the old church on Plum and Eighth streets. The larger part of the old congregation had already moved to the hill-tops which everywhere surround the smoky manufacturing basin of the city, and many of the people who still remain in the old neighborhood find time and distance reduced to trifles by electric and cable roads, three of which center near the new house of worship. A little band, determined to hold the old ground, have organized a second society called Unity Church, which has the temporary ministry of Rev. Judson Fisher, and worships for the present in the church which the Universalists have just left, to join, also, the march of churches country-ward.

GEO. A. THAYER.

Cincinnati, Ohio.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of the bards and sages.—*Emerson.*

THE INADEQUACY OF REASON.

EXPERIENCES OF STUART MILL, DARWIN, AND COMTE.

Whenever the intellect is used exclusively, man suffers deterioration. His life loses in richness, his aims become narrow, and his resources of interior satisfaction prove inadequate. Reason is not the only source of truth; and it does not fully meet the wants of the higher life. Without the aid of emotion, imagination, conscience and will, the results attained by reason fail, as adequate statements of truth, and as helps to noble conduct. It is not reason exclusively, but the mind as a totality, which furnishes an instrument for the knowing of truth. The more completely every faculty enters into any act of the mind, the more satisfactory is the result.

No act of reason from which the imagination and the emotions are excluded, can be other than defective in its methods and in its results. When the scientist asks for the use of reason without bias from any other faculty, he asks for what can never be secured, and for what ought not to be secured if it were possible. He asks for what would utterly defeat his own object, of obtaining truth, if it were possible to isolate reason. The mind is a unity, and not a bundle of unconnected organs. Its greatest activity is secured when it acts most fully as a unit, with no separation of faculty from faculty.

One would not need to go far to find abundant testimony to the stunted life produced by any attempt to make reason serve for the whole mind. The life of every thinker who has given exclusive devotion to the intellect and its methods is a fitting illustration. Some of the men who have been most persistent in their attempts to exclude every bias of feeling from their intellectual conclusions have confessed their failure. The testimony of these men is very curious and instructive, for it proves that reason is never of itself a sufficient support and satisfaction.

In the "Autobiography" of John Stuart Mill he describes a crisis in his own life caused by the narrow intellect-

ual culture given him by his father. That culture was almost exclusively analytical, and demanded a persistent use of the reasoning faculties. When a young man, Mill became dejected in spirit and lost all interest in life, because his culture was too narrow to give him adequate motives or incentives. His imagination and his feelings had not been cultivated; indeed, they had been rigidly suppressed by his father. The result was a loss of interest in everything; and his early zest as a reformer ceased to give him consolation and support. He found that the habit of analysis has a tendency to wear away the feelings, and while it destroys prejudice, brings clear ideas, gives calm judgments, and is favorable to prudence and clear-sightedness, it is "a perpetual worm at the root both of the passions and of the virtues." He also found, above all, that analytical habits "fearfully undermine all desires and all pleasures."

Mill found from his own experience that emotions are necessary to the happiness of life, and equally necessary to its adequate moral guidance. He also found that feelings cannot be produced by thinking about them or by any form of intellectual perception of their desirability. He became convinced that "feelings are the greatest and surest sources of happiness;" but to know, he said, "that a feeling would make him happy if he had it, did not give him the feeling." His deeper insight into human nature caused him to write of the state in which he was thus placed: "My education had failed to create these feelings in sufficient strength to resist the dissolving influence of analysis, while the whole course of my intellectual cultivation had made precocious and premature analysis the inveterate habit of my mind. I was thus left stunted at the commencement of my voyage, with a well-equipped ship and a rudder, but no sail; without any real desire for the ends which I had been so carefully fitted to work for; no delight in virtue, or the general good, but also just as little in anything else."

Mill gives a vivid picture of the wretchedness and the hopelessness of his life at the period when this change was taking place in his mind. He was depressed, saddened and forlorn. He became *blasé* and indifferent; and he felt that there was no power in nature sufficient to begin the formation of his character anew, and to create in a mind irretrievably analytic fresh associations of pleasure with any objects of human desire. In this state of morbid doubt and despair a ray of light came to him from the reading of a book of French biography, containing a touching account of an act of moral heroism on the part of a young lad. "A vivid conception of the scene and its feelings came over me," he writes, "and I was aroused to tears. From this moment my burden grew lighter. The oppression of the thought that all feeling was dead within me, was gone."

A mind burdened with thought was thus relieved of a weight that rested on it; and through feeling it was restored to a normal relationship with life and its varied phenomena. Mill began from this time to find new interest in sunshine and sky, in books, in conversation, and in public affairs; in fact, the man was restored to his manhood.

Gradually Mill came to see that the feelings need to be cultivated, that education and occupation ought to provide for them and that they ought to be given an adequate opportunity for expression. He therefore began to give attention to poetry and music; and he ceased to despise emotion as a sign of weakness and immaturity. He gives a highly interesting account of his learning to love the poetry of Wordsworth, and of how that poetry satisfied the emotional needs of a nature that had been trained to habits of the keenest analysis. He first tried Byron; but he was injured rather than helped by that poet, who gave free reign to the passions, and who did not guide the emotions by the aid of conscience and high intellectual aims.

No more faithful testimony has ever been given to the value of Wordsworth's poetry than that by Mill in this account of his mental experience, for he found in the poet that meditative spirit, that

calmness and serenity, which were the best adapted to touch and influence his emotional nature. His words show that it was the appeal of the poet to feeling, but to feeling of a cultivated and moderated character, which made Wordsworth the best of all guides for him at this period. "What made Wordsworth's poems a medicine for my state of mind," he writes, "was that they expressed, not mere outward beauty, but states of feeling, and of thought colored by feeling, under the excitement of beauty. They seemed to be the very culture of the feelings, which I was in quest of. . . . And I felt myself at once better and happier as I came under their influence."

The feelings having been touched, the emotional nature having been given an opportunity for expression, the result was, in Mill's case, that "gradually, but completely, he emerged from his habitual depression, and was never again subject to it." Later in life Mill derived emotional benefit of the highest importance to him from his wife, who was the guide of his mind as well as of his heart. The tribute he pays to her memory in his "Autobiography" shows how profoundly she had moved his nature, and how much it had become enriched by this emotional experience.

A still more remarkable instance of the crippling of a great mind, by concentrated habits of analytic inquiry, is afforded by the life of Charles Darwin. In youth, Darwin was a lover of poetry, had great delight in music, and was a religious believer, to the extent that he purposed entering the clerical profession. After giving himself up to his life-work his emotional nature gradually ceased its activity, and it came at last to have little influence on his life or his thinking. In his "Autobiography" Darwin describes this decay of his emotions, and says that he has lost his love for poetry and music. He found Shakespeare "so intolerably dull that it nauseated" him. His former exquisite delight in natural scenery nearly all passed away.

Although Darwin had thus permitted his emotional nature to decay, he was conscious that he had done himself a great wrong. What he says about it is very instructive: "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organized or better constituted than mine, would not, I suppose, have thus suffered, and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week, for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of my nature."

Had Darwin been as well informed in psychology as he was in those sciences to which he devoted his life, he would easily have seen why it was that his higher faculties became atrophied. It was a penalty due to the neglect of his æsthetic and religious nature, that they should have become dormant. Darwin clearly taught that in the process of evolution those creatures grow which are active, while those which neglect their gifts fall back into a lower order of existence. This law of constant activity would have explained the process of atrophy in his own mind. He used the analytical faculties, and they developed to a wonderful degree. He neglected the æsthetic, moral and religious, and they became atrophied.

It is fully established that Darwin was the greatest student of nature who ever lived, that he accomplished larger results in the way of its interpretation than any other observer, and that he produced a greater intellectual revolution than has ever been brought about by any other thinker. He stands by the side of Aristotle and Bacon as their peer, if not their superior. His results have been larger and more fruitful than any they obtained; and his methods have already proven more efficient.

Gladly and reverently as this tribute

may be paid to Darwin's marvellous powers as an observer, it must be said that his theories about morals, religion and the æsthetic life in man are all vitiated by the atrophy of his higher faculties. He undoubtedly felt that this might be the case, for he spoke of the enfeebling of the emotional nature as a probable cause of injury to the moral nature, as well as to the intellect. Even his studies of nature, in their least emotional phases, partake of this defect. It is not a man keenly alive in every faculty, a man living in the wholeness of his nature; but a man partially dead, and incapable of a full activity in his higher nature, which we find in the books of Darwin, and in his scientific theories. He found nature a universal scene of carnage, because he had suffered his moral nature and his emotions to lie dormant. He discovered in nature a mechanical origin for morality, because his whole higher life was atrophied, and because he was not therefore adequate to the task of conceiving a moral theory of the universe equal to the physical theory of evolution. He wrote superficially about religion, because he became so entirely absorbed in his observations that he neglected his religious emotions.

It was greatly to Darwin's credit that he saw the defect which had been produced in his own character by neglect. He did not fully recognize the nature or the extent of that defect, however, or how greatly it vitiated his moral and religious theories. As the æsthetic, moral and religious decay went on, his intellect partook of the limitation thus produced; and his later books have not the breadth and insight of the earlier ones. As an observer he stands above all other men of science; as a comprehensive interpreter of nature he has given us a new world. The moment he passes out of his own peculiar province, however, he loses his place in the front rank, and he becomes a theorizer, while his mind is not deep or broad enough for his task. His theory of the origin of morality has already proven itself deficient and superficial. It needs to be supplemented from the side of philosophy, and a spiritual conception of man's nature.

Darwin gave no attention to philosophy, he was not a student of psychology, and he never really grappled with the higher problems of thought. Nothing can be clearer from his biography than that he was not even fairly well informed with reference to the great ethical, philosophical and religious questions which his contemporaries were discussing. "The result has been with me a maze," he said of one attempt he made to think about some of these problems. In his "Autobiography" he speaks of "the feeling of wonder, admiration and devotion, which fill and elevate the mind," and which were aroused in him when beholding the grandeur of a Brazilian forest. There was also awakened in him the "conviction that there is more in man than the mere breath of his body." In his later life he wrote: "Now the grandest scenes would not cause any such convictions and feelings to rise in my mind." The absence of such convictions and feelings was due to the ignoring of those considerations which produce them; and it was produced in the same way as the atrophy of his æsthetic nature.

Owing to Darwin's immense reputation, and to the marvellous discoveries made by him as a scientific observer, much attention has been given to his religious opinions. The question presents itself, Ought we to accept the religious opinions of a man who did not study thoroughly the higher problems of thought and life? It may be justly questioned whether he was prepared to write profoundly on the moral problems of human nature, because he had not studied them in a large and philosophical way. Certainly, he did not discuss those problems in a broad philosophical spirit, a spirit informed of the highest moral accomplishments of humanity. While the essential features of Darwin's theories are coming to be accepted more and more fully with each year, by thinkers of all schools, his application of those theories to the higher problems of nature, life and thought are indicating a constant need of revision. His theo-

ries need to be harmonized with a philosophy that has other than a mechanical basis. Only when they have been absorbed into a philosophical conception of the universe that is all-sided in its methods can their full import come to light.

If another illustration were needed of the limitations arising from a suppression of the emotional nature it could be found in the career of Auguste Comte. During a large part of his life, Comte as rigidly suppressed his emotional nature as did James Mill or Charles Darwin. When he came to know Clotilde de Vaux he discovered what injustice he had been doing his higher nature. Then he attempted to supply a defect in his Positive Philosophy by an artificial means. He had too long ignored the feelings to have them work normally when suddenly called upon, and his "Religion of Humanity" is a strange illustration of an enforced activity of the emotions. He wrote beautifully of the need of cultivating the æsthetic nature and the emotions, and he often showed much insight with reference to their influence on the past; but it was an unhealthy and enforced result at which he arrived, and one too artificial to have any deep or lasting influence on the world.

It is true now, as in the old times, that out of the heart are the issues of life. It is not the intellect, but the emotional nature, which represents man at his highest estate. Nothing but disaster can come from any attempt to suppress the emotions. They may be guided; they ought to be trained; but to put them aside is impossible, and the attempt to do it is inevitably crippling to man's better nature. The intellect divorced from the heart is not more deficient than the heart divorced from the intellect. In either case man lives but half a life, a life that misinterprets everything with which it comes in contact.

However finely equipped the intellect may be it is peculiarly incapable of dealing with morality and religion, in the highest spirit, when it ignores the emotions and the imagination. It is the glory of man that he has a heart which feels for and with every creature; and the more closely that heart unites him in love with all creatures, the greater his nature becomes. Even the intellect becomes great in its capacity with the enlarged activity of the heart.

GEORGE W. COOKE.

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CHRISTIAN SOCIALISM.

The society which has recently been formed in Boston for the mutual introduction of socialism and Christianity recognizes in each of these abused systems a purity of character capable of elevating mankind. The discrepancies between the two as systems of morality disappear upon investigation, and the two words are discovered to be partly synonymous, to be to some extent the expression of one truth by two sets of men whose sympathies have so grown apart in practical application that they have come to speak different languages, and to have different words for righteousness.

The first function of Christian socialism is practical fellowship. It is to bring men of different schools together that they may do justice to each other, for the spirit of the movement is—to do justly.

The liberal manliness of Charles Kingsley, the Christian philosophy of Maurice, the fair play of Tom Hughes—the simple names of the Anglican promoters of Christian socialism—convey an idea of the character of the work proposed, which may be more fully explanatory than a treatise. The German criticism has performed a function in the scholarship of sociology in some respects similar to the work standing to its credit in liberal theology and Biblical interpretation, but in this it has given peculiar evidence of the constructive genius. It is the work not of iconoclasts, but of systematists. Rev. W. D. P. Bliss has reviewed the present influence of the works of Karl Marx in the English established church with an astonishing showing of men high in ecclesiastical office who are committed to the doctrines of socialism. The establishment of the Boston society is largely due to the efforts of Mr. Bliss,

but it was precipitated by the appearance of a novel by Edward Bellamy setting forth in a pure, attractive way the beauties of a social state in which the present cut-throat usages of competitive business would give place to manners more like the Christian courtesies of really polite society.

Mr. Bellamy's book has been described by Miss Willard, with that rich appreciation which has made her name an inspiration to many, as "a revelation, and an evangel." It furnishes much food for thought, but on some points should not be ruthlessly criticized. In the good time coming it is to be hoped that the art of sermonizing will have reached more noble proportions than those illustrated. People with an acquired taste for tragedy, and a craving for the "daily murder," and other sensationalism, have thought the book insufficiently vivid. Others have censured it as materialistic, but the material conditions imposed are obviously designed to afford freer scope for the high concerns of intellectual and spiritual life. If this life appears featureless to us it may be because the present generation (writers and readers alike) have not acquired palates sufficiently delicate to savor all the delightful foretastes of a holier existence.

This book led to the formation of the Nationalist Club on socialistic lines, and in the enthusiasm of its inception, as upon a flood tide, the older movement of Christian socialism took organic form in Boston.

The society is practically committed to a tentative approach toward a number of reform measures, all of which are commendable, *at least as far as they may be so proved by the prudent method of tentative approach.* These several reforms need not be here discussed. They are like the several articles forming a complete suit of clothing, each appropriate in its special application. Specialists may say, first this or first that, but the socialist seeking a complete order in human society must be committed to a bill of human rights, to a new Magna Charta. But the outcome and value of the movement will depend upon the standard of justice upon which rights are established.

There is a disposition to make this standard material, to make it depend upon a kind of bureaucratic supervision, which will tend, like a great deal of German criticism, to *wenigkeit* — littleness. Such a system of justification is ignoble, and contains the elements of its own destruction, the equating of temporalities, the washing of swine, the cleansing of the house of the restless spirit ever ready to return with seven devils more wicked than itself.

But the Christian socialists (as expressed in their paper, *The Dawn*,) do not seek to "systematize society into perfection, but to Christianize society into brotherhood." Some say: "We have had enough of such good talk; we want definite talk." The *doctrinaire* with his perfunctory system of perfecting things is too impatient of the faithful teaching of the truths of that kingdom of heaven which is within us. He is prepared to pluck the fruit and say: "I have by my cleverness done that for which ages have waited. We want the ripe fruit; we do not want fertilization and culture." Beyond doubt we do want something definite, but it is idle to wish it out of due time, or without due preparation. We have here touched upon a distinction which may perhaps develop into a line of cleavage between the Nationalists and the Christian socialists, bodies thought to be so kindred in purpose as to belong together.

The familiar Shaksperean peroration to mercy, grand as it is, appears to conclude with an inadequate philosophy, — "when mercy seasons justice." We are thus led to think of mercy as a leaven, an impurity, an infraction of perfect justice. "Let us have justice," say some; "we have had enough charity." But what justice will be had? Shall it be by the square inch, or by the mouthful, or by the pound avoirdupois? Shall the large man with his equal share have less of other things to compensate for his amplitude of necessary clothing, or shall the small man help to pay for the large man's coat?

Material justification is inadequate. Mercy is not a principle apart from justice. *Mercy is the standard of justice.* It is God's standard. To build up to heaven on any other presumption is to repeat Babel. To ask for a parcelling of celestial space is the prayer of a child crying for the moon.

Mercy is the only standard practicable. It may be applied by carrying the idea of systematic sharing only so far as will permit the soul fair opportunities of life, liberty, and the pursuit of duty in happiness. Out of the fulness of his power God gives us life. Social order may guard this precious privilege. It may restore it when impaired, and give it the largest opportunities of growth. It may not make an artificial tree, a dead and spiritless automaton. It may remove the girdle, destroy the insects, and let the natural tree grow. It may be easily seen that this permission transcends every notion of parcellation. It does not propose to equate sacrifices, which is the idea of the superficial observer, but it accepts the words of Christ: "I will have mercy, and not sacrifice."

Such is the influence of the Christ-spirit upon that wing of the pragmatical movement which has set out by calling itself Christian. Its work is none the less practical, and it invites all true citizens to further that work. Upon the basis of a true philosophy which can not be put to the blush, it demands that the State shall assume the care of its children, shall teach them their duty, shall protect and nourish them in all the rational opportunities of life. To this end it demands all the modification of existing system which may be required. It recognizes no vested privilege as having a right to abridge, debase, or brutalize human life. It holds to a sacred duty to the body politic, and a sacred care for human life. If Egypt and Siam have been able to sanctify and preserve bulls and elephants, it may not be thought a visionary ideal that the United States should be able to sanctify and preserve its human beings.

But what have Christian socialists to to do with the church? Their idea is to teach the church "that there is a social question" (Rev. Francis Bellamy), that there are methods of church work available for the restriction of those competing and materialistic forces which are riding rough-shod over human lives. And Dr. A. G. Lawson has explained that they wish to emphasize to all of the Christian name the fact that most nominal Christians are in rebellion against the spirit of Christ.

Sectarians join themselves to a system which they propose shall teach to the churches with which they are allied, duties and truths which are nothing if not divine. Are the taught superior to the teacher? Christian socialists have risen above the material conception of justice; they have gone aside from the perfunctory ideals of state socialism, and yet they might disclaim trespass upon church ground. Of what effect would be such a disclaimer when they are found upon the ground? Shall they pretend that they are only there on a temporary errand? Shall they hang the head like boys caught in an orchard which belongs to somebody else's father? God forbid! When they are put to it let them rather lift the head, and claim the divine right to be there forever.

Nothing could be more foreign to the idea of Christian socialists than that they are making a new church in any canonical sense. But they are bringing together men "of many religious names, and of no religious name," upon a platform of the most essential principles of true religion. They present not church fusion, but a flux looking toward church fusion. The flux, the socialistic system, may be very dull-looking limestone by itself. It may not burn like coal, nor kindle like faith in the individual soul; but put it into the furnace, let the heat of vital action be applied, and we shall see if it does not do something toward melting the refractory iron of sectarianism.

Christian socialism thus brings a useful flux to the fires of religious activity. Its good results are not to be carried away and cherished apart by members of the several ecclesiastical systems who have come out to promote them. So far as it performs its work at all it is des-

tined to melt the associates in that work into one common sympathy in the very spirit of godliness.

CHARLES H. FITCH.

Providence, R. I.

GROWTH OF UNITARIAN THOUGHT SINCE THE PROTESTANT REFORMATION.

IV. DEVELOPMENT IN THE UNITED STATES.

JAMES FREEMAN, 1759–1835.

Born at Charlestown, Mass. Educated at Boston Latin School. Entered Harvard, 1773. Appointed reader at King's Chapel, Boston, 1782. Ordained Rector of King's Chapel, Boston, 1787. Harvard conferred the degree of D. D., 1811. Retired from ministerial duties, 1826.*

Through the writings of Emlyn, Taylor, and Lindsey, and the personal influence of Priestley, Unitarian thought spread to New England.

President John Adams declared that several Boston ministers, to his knowledge, were Unitarians as early as 1755; but there was no avowal. In the stronghold of New England Calvinism the awful words "Arminianism" and "Socinianism" were whispered only with bated breath. The colonists of Massachusetts had by every means provided that Calvinism, and Calvinism *only*, should be the religion of their new home. It was revolutionary, therefore, to speak of "private inspiration," to doubt the vicarious atonement or the divinity of Christ. But shades of varying opinion would creep in; the stiff creeds and sinner-frightening doctrines were at first, while still officially pronounced, slightly tempered in interpretation; every now and then some deep thinker spoke words of prophetic liberality, till "Liberal" began to be used as opposed to "Evangelical" among the Massachusetts ministers. Jonathan Mayhew was not allowed to join the Association of Ministers, on account of his denial of the doctrines of total depravity and of justification by faith; and when he published some sermons with a foot-note denying the Trinity, a stir was created, and parties began to form, threatening the unity of Congregational Calvinism.

James Freeman, following Theophilus Lindsey in England, was the first in America to establish an openly acknowledged Unitarian Church. Others had been preaching Unitarian doctrine, but he accepted the name and gave it a habitation. Being called to the position of reader in King's Chapel, Boston, the first Episcopal Church of New England, he found the congregation almost unanimous in sympathizing with his own liberal inclinations, and he revised the Episcopal liturgy in use there, to agree with Unitarian thought. The first Episcopal Church thus became the first Unitarian Church in New England.

In 1784, the congregation wished him to become their life pastor, and he asked his bishop to ordain him. The bishop referred the request to the presbyters, who refused it, though declaring themselves perfectly satisfied with Mr. Freeman's moral character. They asked him if he would declare that he could conscientiously read the whole of the Book of Common Prayer, to which he replied that he could *not*, because he did not approve of the prayers to the Son and to the Holy Spirit. The council of presbyters replied that such an objection seemed to them very strange and they could think of no texts which would countenance it. Mr. Freeman quoted, "There is one God and one mediator between God and man, the man Jesus Christ." "There is but one God, the Father, and one Lord Jesus." In many other passages Jesus is definitely distinguished from God, and God declared to be "one" and "the Father." To this the council replied with an "Oh!" The last argument the council advanced was that it was impossible for the Christian Church for seventeen hundred years to have been idolaters, worshiping a God that was not God, as the Unitarian faith would make it appear. To this Mr. Freeman replied that it seemed to him as possible as that the Christian Church should have been Roman Catholics for twelve hundred years. On the refusal of the council to grant ordination, application was made to Bishop Provost, of New York, but in spite of Provost's own liberal views he found it impossible to extend Episcopal

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*Important works: Volume of Sermons. Boston, 1821.

ordination to a pronounced Unitarian.

In 1787, having failed to find any bishop willing to ordain the bold young reformer, his church took the matter into their own hands and ordained him themselves. He faithfully served them in that capacity nearly forty years, impressing himself on the community and on his time as a pure and inspiring influence.

WILLIAM ELLERY CHANNING, 1780-1842.

Born at Newport, R. I. Entered Harvard, 1794. Private tutor to a family in Richmond, Va. Returned to Newport in poor health, 1800. Moved to Cambridge and studied Theology, 1802. Installed minister of Federal Street Church, Boston, 1803. Addressed a letter to Rev. S. C. Thacher, accepting the name of Unitarian, 1815. Delivered discourse at ordination of Rev. Jared Sparks, of Baltimore, considered the manifesto of Unitarianism, 1819. Harvard conferred degree of D. D., 1820. Visited Europe, 1822. Visited West Indies, 1830. Taken with fever at Bennington, Vermont, and died after three weeks' illness, 1842.*

During the closing years of the eighteenth century, Unitarian ideas had silently made way, but the influence of Priestley's writings, which was strongly felt in America, was not altogether favorable to the development of religious ideas. The philosophy of Priestley, which was that of Locke and Hartley, tended dangerously to lead Unitarian thought towards eighteenth century deism, represented by Toland, Bolingbroke. Tindal. Chubb, etc., in England. Intellectual coldness seems to have checked the growth of a positive religion.

But the fulness of time brought the prophet with the clearer vision, the "swift runner swinging the lamp of life" that he had brought replenished from the fountain of all light, the youthful seer—"the light of his great thought dawning on him," the "sad-eyed lover of humanity"—his heart big with sympathy and faith,—Channing.

A delicate boy, a deep and lasting impression was made upon his sensitive nature by the death of his father (1793), and a revival of religion in his uncle's church at New London about the same time, deepened the serious impressions already beginning. While yet at school, the characteristics that marked his maturer life were noticeable; he was distinguished by delicacy of feeling, conscientiousness, and at the same time an independent spirit of inquiry. At Harvard he was considered one of the most brilliant students of the day. His inclinations were early turned towards the ministry. In his nineteenth year he wrote to his uncle, "My sentiments have lately changed. I once considered mere moral attainments as the only object I had to pursue. I have now solemnly given myself up to God. Morality seems but a branch from the vigorous root of religion. I strive for purity of heart that I may become a temple for God's holy spirit to dwell in. . . . Religion is the only treasure worth pursuing."

He was ordained and settled as minister of the Federal Street Church, Boston, in 1803. At this time Unitarianism, familiarly known as the "Boston Religion," was making rapid headway, but was not separated from the one orthodox church of New England. In 1815, the Unitarian controversy was publicly begun by the publication in Boston of a chapter from Belsham's "Life of Lindsey," then just published in London, entitled "American Unitarianism."

This showed from letters quoted that many Boston ministers were at heart Unitarians in the sense in which that name was then used in England. Channing replied that they were. He gloried in it. But he deprecated the idea of making a split in the church on that account. He advocated toleration towards individual belief on the part of the orthodox church.

In 1819, Channing preached the famous Baltimore sermon, the manifesto of "American Unitarianism," declaring war against orthodoxy and sectarian intolerance; no shred of Calvinism was left. Channing could not content himself with a mechanical conception of the order of things; to him God was immanent, full of love and mercy, supporting his creation by constant communication of his holy spirit, the spirit

*Important works: Sermons and Essays. See his collected works—1 vol., A. U. A.

of power and of light, an ever present help at all times and to all men.

Christ was the son of God because his spirit had imbibed so much of the Father's spirit as to be one with him in love and will.* Far from being a mere speculation of the intellect, religion to Channing was a sentiment of the heart. Conscience was supreme, and man's moral sense innate and universal.

He appealed to it. "He drew forth the 'hidden man of the heart,' asserted his nobleness, his worth, his inherent capabilities of good, and, with a prophet's power of making all things new," he poured into the Unitarian religion his living spirit, saved it from becoming a dead record of a philosophical dispute, brought it back from words and phrases in which it was perishing, to become a living factor in the uplifting of humanity and in the spreading of God's kingdom of righteousness. He devoted himself to the positive work of religion, building up its intuitions, its aspirations, its revelations, its thought, its sentiment, its reason, into a noble intellectual temple for all, without test of creed, to worship in.

In 1826, Channing preached another celebrated sermon that stands as a finger-post on the way Unitarianism has traveled. It was delivered at the dedication of the Second Unitarian church in New York City; and in it he vindicated the claim that Unitarianism is the form of Christianity most favorable to piety. He struck ringing and masterful blows at all the doctrines most cherished by the orthodox: "Trinitarianism obscures God's works in nature," "obscures the character and work of Christ," "obscures the mercy and love of God himself," "blights the beauty and freshness of creation and consumes the very nutriment of piety."

*Channing says in his sermon, "The Imitableness of Christ's Character": "I believe him to be a more than human being. In truth, all Christians so believe him. . . They always separate him by broad distinctions from other men. They consider him . . . as having received gifts . . . granted to no other." But "all minds are of one family;" "Jesus is still one of us," "an illustration of the capacities which we all possess;" "Jesus respected human nature; he felt it to be his own;" "he saw in every human being a mind which might wear his own brightest glory;" "all souls are one in nature; I am not only one of the *human* race, I am one of the great family of *God*."

The prevalent doctrine of the atonement he declared was an attempt to "erect a gallows in the center of the universe." It was by such sermons as these and by the controversial writings in *The Christian Disciple*, *The Liberal Preacher*, *The Unitarian Advocate*, etc., that a clear position for Unitarian thought was mapped out.

EZRA STILES GANNETT, 1801–1871.

Born at Cambridge, Mass. Left an orphan while a student at Harvard, 1817. Ordained and installed as colleague with Dr. Channing in the Federal Street Church, Boston, 1824. Appointed first Secretary to the American Unitarian Association, 1825. Went for rest to Europe, 1836. Shock of paralysis compelled him to use two canes the rest of his life, 1840. Elected President of American Unitarian Association, 1847. Dedication of the new Arlington Street Church, 1862. Resigned active pastorate, 1870. Killed in railroad accident at Revere, on the Boston and Maine R. R., 1871.*

It was a critical period in the growth of Unitarian thought when Ezra Stiles Gannett came upon the scene. Dr. Channing had indeed breathed the spiritual fervor of his own glowing nature into the bones and sinews of the liberal faith, but he had made no provision for the continuance of that fervor. Rather, he deprecated any means of perpetuating his own glorious hopes or of assisting the fulfillment of his own prophetic visions. He accepted the Unitarian name, but he declared that he had no interest in Unitarianism as a distinct sect. Then came Gannett with his head full of practical wisdom, with will strong enough to carry that wisdom into effect, and with heart warm enough to win a ready support for all he wished.

The question before the liberal religious churches was, What should become of Unitarianism, at present in a fluid state, hardly to be called a denomination? Was it to drift about among other organizations as an unattached idea, disappearing at length in a natural diffusion?

Dr. Channing seemed to expect something of this sort to take place. Dr. Gannett's thought was very different.

*Important works: For complete list of sermons, essays, etc., see appendix to "Memoir of E. S. Gannett, by his son, W. C. Gannett." Boston, 1875.

As a youth he was devoted to the conception which became the purpose of his life, to making Unitarianism an actual, concrete Christian Church. To effect this a central organization was essential, and Dr. Gannett was instrumental in bringing about the formation of the American Unitarian Association, organized in 1825. Although it was regarded as a doubtfully wise movement by very many liberal leaders to whom association meant conservation and the end of all advance, it rapidly gained support, as from its noble constitution, its pure aims, and the energy and wisdom of its first workers, men like James Walker and Henry Ware, Jr., it was sure to do. Spiritually the brotherhood of the ministry, for which Dr. Gannett was ever strongly pleading, was strengthened by this common organization, and the existing sympathy of thought and hope was brought out in a practical way and more distinctly felt. And concretely, such results as the opening of missionary fields, the circulation of Unitarian literature, and the building of a Divinity School at Cambridge, quickly followed.

Dr. Gannett exercised a strong personal influence upon his brother ministers in favor of positive faith. He was called the "preacher of faith;" and as colleague with Dr. Channing and afterwards as sole pastor of Arlington Street Church, he was looked up to by the rising generation of Unitarian ministers as their natural leader. He attempted no original enlargement of Unitarian thought, but he aided its growth by securing for it the necessary basis for separate existence and a platform upon which to build. His course of lectures on "Unitarian Doctrines," given in 1840 to crowded audiences, were probably the plainest statements ever made on the Unitarian thought of that day.

The following extracts from the "Memoir" written by his son summarize that thought:—

"It is the function of the church to stand for the reverence due to the Bible as the store-house of divine influence, for that stupendous fact of mediation which constitutes the thread of its history, and for the solemn doctrine of Retribution." "A divine revelation is a special interposition, essentially and intrinsically a miracle. It was requisite to save the world from utter ruin, and it was given." "Individual miracles were necessary in order to prove the authenticity of the revelation. . . . A miracle is the only sufficient seal of the divine character of a mission."

But the fundamental principle which had given birth to Unitarian thought in the days of the Protestant Reformation and had been irremovably incorporated into its growth, viz., *freedom of inquiry within the limits of sincerity and religious purpose*, was still active. Dr. Gannett coming towards the close of the epoch of fierce controversy was able to hold together the forces during the succeeding lull and prevent a surrender.

But there were to be no permanent barracks erected. The birthright principle of Unitarian thought had been accepted as a living fountain of inspiration, free inquiry conducted in sincere religious spirit—it was a grand motive. Unitarianism was not to become a well worn brief-bag, containing the indictments against Trinitarianism, refutations of Calvinism, and denials of the Athanasian creed, but was itself to be a progressive, growing faith. And so we find the son of Dr. Gannett speaking of his father's theology as "old-fashioned Unitarianism," and new prophets arising to point to new horizons.

FREDERICK B. MOTT.

Salem, Mass.

THE OLD BIBLE STORIES.

[*Chapters from a forthcoming book of Bible Stories by Brooke Herford.*]

VII. ABRAHAM AND HIS NEIGHBORS.

What did the peoples round say to this little tribe coming in and settling down among them? Well, the country had not as many people in it then, as it had afterwards. There was room for all, and there was something about this stranger-sheik which won the hearts of men. In after times, the Hebrews were very fierce against these Canaanites who dwelt in the land, and massacred them without pity, but you find nothing

of this kind in Abraham. They used to tell long afterwards of Mamre, the chief for whom the plain was named, and his brothers Eshcol and Aner, and how Abraham made a league with them to help one another if any great need or trouble came.

And it came, by and by, and in a way which showed that when Abraham treated Lot so kindly it was not for lack of courage. For, in a while there came great war-parties from some of the fierce nations to the north, raiding through the land. And they came where Lot had made his home, and among others they took Lot, and great store of his goods, and all his servants, and carried them off for slaves. One of Lot's young men escaped, however, and ran swiftly to where Abraham was living, and told him what had been done. And Abraham did not wait a moment. He gathered all his servants and herders together, there were several hundreds of them now, and armed them, and all set off as swiftly as possible in pursuit. Several days they followed, and when at length they came up with the invaders, they divided into two parties and came upon them by night from both sides and smote them with a great defeat, rescued Lot, and all the prisoners, and took great store of goods. One of the other chiefs, the king of Sodom, whose goods he had also rescued, was so thankful to him that he wanted Abraham to keep these goods for himself as his reward. But Abraham would not take a thing. "No!" he said; he would not touch a thing, from a thread to a shoe-latchet. "I will not take anything that is thine, lest thou shouldst say I have made Abraham rich!" The truth was that Sodom was a very wicked city, and Abraham did not want to take anything, either of king or people, or to have anything to do with them. No! "let Mamre and Eshcol and Aner have their portion," he said, "and the young men" who had gone with them, but for himself he said: "I will not take anything, not even a thread or a shoe-latchet!"

You see Abraham wanted to be kind to these neighboring peoples, but he did not want to mix with them, or have much to do with them. He had left his own land, because he felt that if he had stayed there, he could never have kept his own little tribe from falling back into the idol-worships round them, and now he was among other peoples whose religion was worse than that of his own people had been. Of all these peoples round, those at Sodom were the worst,—at Sodom and the neighboring city of Gomorrah. Sometimes Abraham heard such things of these two cities and their people that he would feel troubled, and said that some day God would surely destroy them for their wickedness. And in a while there did come a mighty destruction upon them. What it was, no one can tell. In after times some told that fires had come down from heaven. Some said that there had been a mighty convulsion of the earth in which those cities had been overwhelmed, and pointing to the waters of the great Salt Sea they would tell how those cities had been buried underneath those waters, and that the sea had been a barren and accursed place ever since. But the most curious tradition of all was this,—that God had told Abraham beforehand what he was going to do, and that Abraham prayed to God to spare the cities. This was the story as they told it:—

"Abraham drew near to God, and said, 'Wilt thou also destroy the righteous with the wicked? Peradventure there are fifty righteous people in the city: wilt thou not spare the place for the fifty righteous that are therein? Shall not the Judge of all the earth do right?'

"And the Lord said, 'If I find in Sodom fifty righteous within the city, then I will spare the place for their sakes.'

"And Abraham answered and said, 'Behold now I have taken upon myself to speak unto the Lord,—I who am but dust and ashes. Perhaps there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five?' And the Lord said, 'If I find there forty and five, I will not destroy it.' And Abraham spake again, and said,

'Peradventure there shall be forty righteous found there.' And the Lord said, 'I will not do it for forty's sake.' And Abraham said, 'Oh, let not the Lord be angry—but perhaps there shall thirty be found there.' And the Lord said, 'I will not do it if I find thirty there.' And at last Abraham said, 'Oh, let not the Lord be angry, and I will speak but this once. Perhaps there shall be ten righteous found there.' And the Lord said, 'I will not destroy it if there are ten.'" But there were not even ten there, and so the Lord went his way and Abraham returned unto his place.

Do you ask whether Abraham really talked with God like that? I cannot think so. What may have been is this:—that afterwards, when Abraham talked about those buried and ruined cities, he would say that, if there had been fifty righteous people in them, yea or even *ten*, God would not have let them be destroyed. And then, in the telling of this, age after age, it grew into all that story of the Lord having actually told him this in answer to his prayers. But what a noble character Abraham must have seemed to people of his time, that such a thought of him, as one with whom God talked thus as a man talks with his friend,—the "Friend of God"—should grow into such a story. So Abraham was kind and friendly with these chiefs and peoples round, and would help them, fight for them, pray for them,—but yet he must keep apart from them.

VIII. Abraham's Great Trial.

We have seen how Abraham felt that he must keep his little tribe apart from all the peoples round him. It was their religion that he was afraid of. They worshiped all sorts of idol gods, and some of them they thought of as very cruel and evil gods, and they worshiped them in cruel and wicked ways. They would even offer men to them—human sacrifices. When they had taken prisoners in war, they would choose some of them and place them upon their altars, and kill them and burn them as an offering to their gods. Nay, more. Sometimes they would even offer their own children! It was not that they were cruel or unkind; indeed, it was just because they loved their children so, that they felt as if a child would be the most precious thing they could offer to their gods. This was done among almost all ancient peoples. Abraham would hear of it again and again, among the peoples round him. And from this, by and by, came a great trial to him—a dreadful question whether he ought not to offer his son, and kill him as a sacrifice to his God.

You remember how there had come a child to him in his old age, and how glad he was, and how people laughed for joy when they heard of it, and called the child's name "Laughter," or "Isaac." "Little Laughter" they had called him as he was growing up, a little child, running about among the sheep and camels; but now he was "little" no more. "Isaac" was growing into a great boy; the chief's son was coming to be quite a great person in the camp. And Abraham would watch him, and think how good the Lord had been to give him such a child; for now, it seemed indeed, as if the "promise" were beginning to come true, and this child's family might yet grow into a nation and be a blessing to all the families of the earth.

And how could he ever dream that God wanted him to kill this child, so dear and precious to him?

I think it must have been something in this way. It came out of his very thankfulness to God. You see he was an old man now, and God had blessed him very greatly. He had left his father's land, a wanderer, not knowing where to go; but he had been guided, and helped, and wonderfully prospered,—and can you not imagine, how, sometimes when he had been offering a lamb or an ox to God, he would wish he had something better he could offer him! Can you not think how, some day, he might say, "Lord, there is nothing, of all that I have, that I would not give thee!" And when such a thought arose, do you not see how naturally it might be followed by the question, "Is there *nothing* you could not give? Could you

give up even your son?" Perhaps there came to him the story of how some neighboring chief had slain his own son, as an offering to Moloch—and it set him asking himself, "Abraham, could *you* do that?" No! he felt he could not! How could he give up this dear lad, the only child he had? But then, just as naturally, a mocking voice of doubt would say, "Ah, Abraham, you said there was nothing you would not give to God; but there is! You would not give your son!"

Poor old man, tormented by such doubts out of his very thankfulness! Can you not see, how, when once such thoughts arose, they would keep coming again and again, until at last a voice seemed to be continually saying within him: "Abraham, go and do it! Take now thy son, thy only son, whom thou lovest, and offer him for a burnt offering!" And Abraham had always listened so earnestly for that inward voice! He had trusted it as the voice of God! It was just such an inward voice which had led him on, and given him the promise of the blessing to come. No wonder that at last he got confused, and felt as if it must be indeed God who was bidding him offer his son for a sacrifice.

And so at last he settled in his heart that he must do it. But oh, how hard it was! "He rose up early in the morning"—he dared not set off in the daytime with all his people about, questioning whither he was going—"and saddled his ass, and took two of the young men with him and Isaac, his son," and set off on this strange, sad journey.

But where should he go? He had always trusted the leading of God, and as he journeyed he kept wondering on which of the hills—men always felt as if it was good to sacrifice on high places—God would have him do this thing. But at every hill he came to, he could not bring his heart to do it,—"no, this was not the place!" And so he went wandering on for three days—three days—and still no place was the right one,—till at last he felt as if he must be making light of the Lord's bidding, and they were coming out towards the plains, and only one hill now before them, and so with a great struggle of heart he felt that *that* must be the place. Then he left the young men with the ass, and with his son carrying the bundle of wood, he set off toward the hill. And the lad went with him wondering, and at last he said, "My father!" and he said, "Here am I, my son." And he said, "Behold the fire and the wood, but where is the lamb for the burnt offering?" Oh, how the question must have pierced the father's heart. How could he tell the lad? All that he could say was, "My son, God will provide himself a lamb for a burnt offering," and so they went on together.

And at last they came to the top of the hill, and there Abraham built an altar and laid the wood in order, and only then did he tell the lad that it was *he* who was to be offered as a sacrifice. And in the ancient world, a father had such power over his family, that the son made no resistance, as his father bound him, and laid him on the altar upon the wood.

And then, a wonder! A double wonder! For as Abraham stood there with the knife in his hand, there came a voice in his heart—louder, clearer than all those thoughts which had seemed urging him on—"Do it not! Do it not! Touch not the lad; lay no hand upon him!" So clear a voice, it seemed as if it were speaking out of the sky; and as he looked round, there, close behind him, was a ram caught by its horns in one of those terrible thorn-bushes, with long thorns like iron spikes, which still grow on those hills. And Abraham remembered his own words, "The Lord will provide!" and it seemed to him as if indeed it must be the Lord who had provided the ram, and so he took and sacrificed it with a joyful heart. And so they turned homeward once more, and ever as they went, the word of the Lord seemed speaking in his heart, renewing that word of promise, telling him that yet his children should become a nation, and be a blessing to all the earth.

CHURCH DEMOCRACY.

Viewed From Two Different Standpoints.

The Catholic church is very nearly a true democracy; the nearest so of any church in Christendom, or on earth. That is not to say that it is free, and that all its people can have a seat at the services without pay; but ten cents will give to prince or peasant as good a seat as church or cathedral affords. This church has no seats for the rich at high cost, and for the poor at low cost. There is no aristocracy in this church at the place and time of worship. I have seen titled men and beggar women kneeling side by side in continental churches. There is no caste in the Catholic church. That is one way to account for the success of Catholicism. All are equal before God in the place of worship, whatever may be the case in society and in the world. Rich and poor, cultured and ignorant, mingle and meet in the same pew, and no remonstrance is made, no condescension is thought of. It is the same in city or in country, in foreign mission or in home mission, as it is in the local church—the high democracy of love, or custom, rules.

Perhaps I have stated the fair side too forcibly, but I think not. Have I not stated the spirit of the true Christian church? The founder of the church was a pure, high-minded democrat in the social sense. The "kingdom" he preached was one of real brotherhood; if it contained any caste lines, they were those of more or less purity, self-sacrifice, genuine love, and good works. The New Testament is full of rebukes, admonitions, rules of life and of conduct, directed against pride, scorn, against making distinctions in men, toadying to the rich, or treating the poor with disdain. All men are of one blood, one hope, one destiny, all loved by God, all members of one and the same family, all of the divine kinship—equal before God, and made in God's image.

How is it in the Protestant church? The same worldly distinctions, ambitions, pride, scorn, love of pre-eminence, of power, of advantage, are openly displayed in almost all our churches as in secular life. The rich have their church, the poor theirs; millionaires and the miserable poor make not their way to the same pews. Color is one dividing line, money is another, social standing a third. The poor are huddled into chapels, and ministered to, often by the best people of the popular church; but it is not felt that it would do to invite chapel folks and other people to meet together, save on special anniversary occasions; then the poor are packed into galleries, or pushed into a corner, extorting pity, not real love.

It is thought to be creditable to a church to be composed of the rich and cultured. There are churches almost wholly composed of operatives, laborers, the common people. To some extent, this is true of Protestants, at least in the cities of the land. People will boast, pastors are proud to say, "The best people go to our church, the mayor, members of Congress, millionaires; we pay our pastor ten, twenty thousand a year; we support several missions." I state facts and feelings. I don't know how we are going to mix up people in religion while they seem to have the right to their sets, cliques, circles in secular society. I prefer the elegant church, the nice pew, the cultured people, the delights of prosperous life and society. I wouldn't want to meet every sort of a creature in the pew, the awkward, the uncleanly, the badly dressed, the person I would not invite to my house, or have for an acquaintance, the stupid, the ignorant, the repulsive. I should get no good of the services, and might feel like going home after church and taking a bath. Do I not express your actual feeling in the matter? If obliged to put up with this sort of thing I am afraid I should seek elsewhere more congenial surroundings. Besides, it might not be treating these people in the way they would wish, to force it on them. The rusty coat, the ragged gown, the filthy person, in your pew? No, American Protestant people are not disposed to put up with that sort of thing, be it Christianity or paganism!

If we consider the Unitarian spirit, feeling, and practice, we shall find these ideas even more prominent than in other churches. It goes without saying that Unitarians represent the intelligence, the culture, and the best class of people, wherever you find them. How often it is said by them, "We have no poor in our church." There is not with us that closely drawn distinction between the sacred and the secular, between the general social life and religious tastes, which exists in the popular churches. We do not take to the masses, and a large element of our so-called best people, the paying portion of the church, the cultured, prefer to be few and nice, rather than to increase their numbers with anything lower than the *élite*. They want no foreigners, none of the laboring classes; and if these find their way into the church, there is a silent protest, if not a very decided remonstrance; and woe be to the pastor if they have come in by his invitation or consent. It would often drive out the better class, or the paying members, the really finer, better people, in the usual way of speaking of classes. I may protest, you may deny that it is so, I shall still say that in staid New England churches this statement is true to fact. We do not generally, we *do not want to* increase our congregations at the expense of quality, to lower the social standard. But there are those who contend that liberal truth is simplest to understand, and is adapted to the masses, that the only wonder is that the masses go almost altogether to other churches, and that if they begin to come to us, they fall out, or are frozen out, or prefer their own class to ours. I want to believe that Unitarianism is the simplest, the most rational, and attractive truth believed by any church. It is so; but not to the unintelligent, the uneducated. They want authority; they want the definite, the unchanging, the fixed thing to rest in; they want the voice from the skies, sudden, miraculous changes and power, prodigies, marvels, something to stand in awe of. They find it not with liberals, and are not drawn to them. "Birds of a feather flock together," and they, like Unitarians, gravitate to their own. Is there any help for it? Shall we dilute the simple, rational truth to catch this class; or shall we keep our theological and our social standards, and not want to make it seem that there is little or no difference between us and the orthodox creed, when we ought to know that the theological difference is heaven-wide? Is not our mission at present with the cultured? Should we not think more of the social standing, and of the quality of the people who come to our church, than of reaching the masses, or of making converts of common people? What Unitarian pastor would dare, if he wanted to, go into the highways and the byways and say, "Come into our church and we will do you good"? But Christ and real Christianity means the high democracy of love! Who will solve this problem?

A. J. R.

A. J. R. has raised a question which deserves careful thought, and one which is full of interest to all. Different persons will have different views; and the following suggestions are made in the hope of helping on the desire he has at heart.

His rose-colored picture of equality in the Catholic church, while in the main correct, perhaps, is yet subject to exceptions. Recently I heard a prominent minister say in a public meeting that he had gone into a Catholic church and found poor people kneeling in the aisle beside the padlocked doors of comfortable pews. Whether such a state of affairs or anything like it is common or not, I do not know. But I suspect if the matter were thoroughly probed we should find human nature asserting itself in the Catholic as well as in Protestant churches, though probably under forms of distinction peculiar to the case. Be that as it may, it is to be expected that the Catholic polity would produce an apparent equality among the laity. Of course it is a mistake to speak of a democracy, *i. e.*, a rule of the people, in Catholicism. What we have is not the equal rule, but the equal submission of the people. 'Tis the

necessity for this equal submission, which produces the apparent equality. In order to uphold the integrity of a priestcraft, the high and mighty must be as subject as the low and weak. Obedience, when erected into a fundamental principle of government, can be no respecter of persons. To allow that one person owed less obedience than another, would wreck the Catholic government. Now it is perfectly evident that so fundamental a principle as this one of obedience will exert a leveling influence in many and subtle ways. Most of the apparent equality existing in the customs of that church can, I believe, be traced to its influence.

I will not admit that Catholics in their fundamental natures are any more Christian than Protestants. Could those natures find untrammeled expression, the Catholic church would be as noticeable for its social distinctions as the Protestant. That they do not find such expression, is due not to the greater Christianity of these people, *i. e.*, not to a more fundamental love of their fellow men, but to the interests of the priesthood. Their power would be lost did they not insist upon equal submission with all its far-reaching corollaries. In the social equality prevalent in that church, we have, therefore, the curious spectacle of a truly Christian practice springing from a most unchristian cause. The practice is good, and may rightly be held up for the admonition of us Protestants. But let us not forget that, good as it is, the price paid for it is too great.

When O. B. Frothingham returned from Europe recently, he raised the question whether republics would ever do as much for art as the old monarchies had done. No doubt they have not done so; no doubt these monarchies, despite the evil of their foundation, have benefitted humanity in such ways more than republics have. What then? Will republics never do well for art? Or are we willing to pay the price of a monarchy for the sake of its encouragement to art? I say, given time, the republic will yet do more for art than monarchies have done. It will take time. Thousands must be greatly educated before that day comes; but when educated, they will act with correspondingly greater power. So in this matter of church equality. It is far harder to educate the people to ignore social distinctions out of real Christian love of humanity, than it is to get them apparently to ignore them out of obedience to a priesthood. The result is good even in the latter case; but springing essentially from the habit of submission, rather than from a deep and broad love of mankind, it is to a large extent illusive and certainly limited in the reach of its beneficence.

Let us by all means work steadily toward true Christian kindness and sociability in our Protestant churches, but let us work upon republican lines, and be content with slow results.

Except you place people under artificial restraint, such as the Catholics or other sects in a degree are subject to, you can establish Christian behavior in the churches only in proportion as you fill them with Christian people. So long as most of us remain far removed from the Christian character, our churches must remain pharisaical. The fountain cannot rise higher than its source. And in the freedom of Protestant institutions, men's behavior in church must forever remain a mark of their advance in Christianity.

Of course there will be a difference even in Protestant churches, and sometimes the difference for the better will arise from causes which are partly really and partly pseudo-Christian. The doctrine of salvation by faith is an instance in point. This doctrine gave and gives a powerful impetus to the feeling that all souls are equal in the sight of God, and in so far exerts a distinctly Christianizing influence upon churches. But when you consider the exact form of equality which the doctrine leads to in practice you come upon something which is pseudo-Christian. For that doctrine implies, as popularly interpreted, that a profession of faith makes all men equally Christian. I will not deny that this illusion has introduced transient practices of equality in many

churches. So long as the poorest and most sinful could feel that the fundamental purpose of the church was to "save souls," and that every soul "experiencing religion" was "saved," they could logically feel that they were as important as any member of the church. Necessarily, therefore, they felt that they belonged in the church, and had as good a right to rule in its councils as any other member. But the simple truth of the matter is that the "experiencing of religion" does not make one man as good a Christian as another, and the growing exclusiveness in orthodox churches is proof positive that the people have practically ceased to believe that it does. The illusion has been detected and the transient leveling of social distinctions which it caused is being undone.

What, then, will follow? I answer, Christianity, but by slow degrees. As I understand it a Christian is a person who, despite all the evils there may be in a fellow man, respects the possibilities for good there are in him, and believes that in the infinite goodness of God, those possibilities in time and eternity will be realized. A Christian, therefore, finds in every human being something which deserves his love and reverence. In theory, I say, such is the Christian view of mankind. I know no writer who has stated this view so winningly and so powerfully as Channing. Should Unitarianism ever rise to his attitude of heart and mind, I see not why it should not produce churches where the most marked equality prevails. But we must remember that the condition of equality as laid down by him, if more enduring, is yet more difficult to fulfil than other churches have attempted. It is a condition far more exacting than a rule of obedience or a dogma of salvation, for it requires that we shall respect the unwashed, and uneducated, and ill-mannered, and brutal men that we deal with every day, simply because there is some evident good in them and much possible good. To entertain this respect in the teeth of personal limitations and social customs requires a noble character. But are noble characters impossible? Cannot Unitarianism produce them, and in proportion as it produces them or draws them will it not establish churches of broad fellowship, churches where men and women of the Channing type will make even the poorest and most sinful feel at home? To a larger extent than we are given credit for this is already done, and gradually as the illusive bases of equality in the Catholic and orthodox churches fall away, it will be seen that the Unitarians are already foremost in the promotion of an equality which springs from a sound view of human nature. I see much to grieve over in the practices of our people, but I believe their shortcoming is due not to the fact that they are so much Unitarian, but that they are so little Unitarian. Let us live up to our faith, and our church sociability will quickly become a noble example.

A. M. J.

THE LAW OF MIRACLES.

It is a characteristic of great feeling that it invests inanimate nature with human and divine attributes. The trees of the Lord that are full of sap will put out new buds and branches as receptacles for the new life that is too full-volumed for the old forms. Precisely so, the heart that is animated with a great joy or a great sorrow, a great and overmastering emotion of any kind, will invest inanimate nature with its own passion, and the world will move to bear witness of sympathy to this great force. Religious enthusiasm has been prominent in the history of this phase of life, and for this reason all Religions have had their miracles and will have them as long as religious enthusiasm shall continue.

Mohammedan literature is characterized by miracle. The moon descended from its place in the heavens, and, dividing asunder, each half entered into the Prophet's sleeves and passing directly over his heart emerged from the opposite sleeve and reascended to heaven. The roasted lamb, prepared as a dinner for Mohammed by the daughter of a conquered king, was secretly poisoned, and when the Prophet would eat, it

cried out, "I am poisoned!" An enthusiastic believer would not consent that a heaven-appointed teacher should suffer such an evil.

Love will never permit its supreme object to suffer a final defeat. It always restores. When the soul's *Ideal Highest* arrives, heaven and earth will move to shield and sustain and forward its great purpose.

There were thirty-two miracles attendant upon the advent of Buddha, who was born in the same manner as that affirmed of Jesus,— and he was born five hundred years before the Prophet of Nazareth lived. When Buddha was born, the earth bore lotus blossoms as large as chariot wheels. All the dead and decayed trees of the earth suddenly blossomed and bore fruit. The streams flowed with crystal waters. Old men became suddenly young. The heavens were illuminated. Eighty thousand women attended upon the mother of Buddha. Four angels descended from heaven and stood at the four corners of the birth-couch. Five hundred white lions came from the snowy mountains and stood by the gates of the palace, without harm to any one. Music sounded through all space spontaneously. All the divinities came, holding in their hands ten thousand pitchers of gold, filled with nectar. The pains of hell were all allayed. All sicknesses were cured. And so the miracles did multiply. And it is all very wonderful and very beautiful that the human spirit can and does create such marvels—that the human soul can so relate itself with all its passionate devotions to the great material world around us that inanimate things are at last pervaded by the power that sways and controls it. It is a very divine fact.

It is with religion as with love. What lover was ever satisfied to tell the story of his devotions in plain and literal speech? This is not intense enough. He will borrow from every form of nature, especially from every beautiful form, and compel the world to swell the volume of his ecstasy. Religion imparting its enthusiasm to the world, has done this again and again, in all countries and all times. The Psalmist in his great joy, and not satisfied to be joyous alone, sings: "Let the *floods* clap their hands: let the *hills* be joyful together!" But have the floods hands? And can the hills be joyful? Certainly, if the human heart be joyful. Again the Psalmist says: "God shall cover thee with his *feathers*." But has God feathers? Yes, when the Psalmist thinks of his *protection*. He had in his mind the image of a bird protecting its young, and that image had a guise of perfectness in it and immediately he could transfer it to the divine.

The people of India being still more imaginative than the Jews, they could with even more readiness impart their enthusiasm to the world around them.

When so great a blessing should come to the world as the birth of a Divine One, why should not all nature be in sympathy? All forms and forces should move with one accord. The heavens and the earth should respond to the universal sacrament.

This ready facility with which human feeling could be transferred to inanimate nature in the East is beautifully set forth in the Indian poem of Kalidasa wherein this great poet of India sings of his heroine Sakuntala, who loved everything in nature so much that all nature loved her. He sings:

"In sorrow for her loss
The herd of deer forgot to browse;
The peacock on the lawn ceased its dance;
The trees around shed their pale leaves like tears."

A people familiar with such a spirit could readily see nature everywhere uniting in their devotion to the ideal religious fortunes. Why should not the lotus bloom? Why not the dead trees renew their foliage, and all animosities cease, while music filled all the celestial spaces?

But this habit is not peculiar to India. Do we not perpetuate it in our midst?

Dr. Warren in his last report of the *Boston University* introduces an address delivered to the theological students by referring to a picture of "St. Dominick's Supper" in the convent of San Marco in Florence, and tells the legend of the

painting—how the monks had toiled all day and yet found nothing on the tables for the evening meal—how they prayed, and two angels came with bread and wine, and leaving the tables loaded with abundance, vanished out of sight. President Warren says nothing about the poetic element in it, but proceeds with his use of it by way of illustrating his idea that angels of Truth and Love will come to the bare halls of study and leave abundance of food.

The Romish Church is full of symbolic legends, and we can readily believe them all, as we can believe the legends or miracles of any and all religious enthusiasm recorded in sacred books, if we can but be allowed the *key* that opens their real meaning.

The spirit will not consent to be cribbed in a definition or set down in exact form. It eludes all our material quest, and we can employ material forms at best only as types or symbols of the *reality* that is far beyond.

We must interpret these creations of religious enthusiasm in the same spirit as that which gave them form—not literally and critically, but sympathetically. A man will never understand the character or teaching of Jesus so long as he approaches him as a critic. I do not believe that any man can fairly interpret the New Testament who is destitute of the imaginative element. Spiritual realities *must* be described by images of the senses. Every word used was once a *picture*. The human world commenced its exchange of ideas by images. It could begin in no other way. But so soon as the thought became separable from the image, the image became a symbol of the idea. In this way our language has become largely symbolic, and the world around us is but a larger symbol.

Herein is the law of miracle. If we will take the marvels of the New Testament and symbolize them, they become useful as furthering our thought and understanding of Jesus and the truth he would illustrate. If, on the other hand, we insist on literalizing them, we simply reduce his thought and meaning, and practically destroy the noblest import of this part of the record.

If it be said that the record gives these incidents the guise of actual history, I answer that the New Testament presents the *parables* also as histories. The parable of the *Rich Man and Lazarus* proceeds in form as actual history: "There was a certain rich man," etc. Many commentators have insisted that this is history and not parable. Adam Clarke says it may be parable, but he proceeds with his explanation as if it were history, and quotes an earlier commentator as saying that Jesus did not mention the rich man's *name* because he was probably some wealthy merchant of influence, and the mention of his name might have given offense; but Lazarus being poor and of no influence, the calling of him by name could offend no one. A majority of commentators probably have regarded this record as historical, but we have taken the liberty to call it parable, notwithstanding its positive assertions as of actual occurrences.

Why may we not take the same liberty with the miracles, and call them parables or illustrative figures—those miracles at least which can hardly be classed among the fictions that have drifted into our books from that great realm of marvel, so prolific of wonders in the early days?

Spiritualizing these records they become exceedingly suggestive. So interpreting them they place Christianity more firmly than ever on the sure foundation of the eternal laws. So employed, they provoke no hostility or skepticism; they disarm skepticism and remove one of the stones of stumbling. The miracles so interpreted leave the Prophet of Nazareth as an intelligible character, and his teaching remains as the simple but divine story of the eternal Natural.

Faith in the literal, law-violating miracle will cease by a growing intelligence, while the symbolic miracle will always remain, and will be perpetually re-enacted so long as religious enthusiasm shall be cherished in the heart of mankind. We shall have *credulity* among the ignorant and the intellectually

enslaved; we shall have *faith* where intelligence prevails.

The genius of Christianity in the spirit of its great Founder did not hesitate to employ any imagery as a means of communicating the truth which lies beyond all the limitations of the senses. The soul of Jesus was not content to rest within the sense limits, and the living interpreters of his teachings will not be content so to rest. Christianity is not a system of *materialism*, if it were it would need to depend on material supports. It is the voice and life of a vital Spirit, and its living ministers and disciples of any and every age will depend upon the eternal sanctions of the Spirit for their faith and their inspiration.

E. L. Rexford, D. D.

Roxbury, Mass.

WHAT FOUR CHURCHES ARE DOING.

"Life broadens in these later days," says Whittier. This is seen most significantly in the spirit and work of that institution which deals with man most broadly, the church. More and more it is aligning itself in touch and sympathy with all the phases of practical modern life. This is seen most convincingly in the increasing number and varied contents of the annual church "Year-Books." These tell, with more or less fulness of detail of the personal and organized efforts which engage the time and thought of the various churches which issue them. The modern church problem has not yet been fully solved, but how it is working itself out locally is indicated by four Year-Books lately issued. We purpose to speak of each one briefly, aiming to give a comprehensive glance at its special work and directive spirit.

I. "The Church Register" of the First Independent Christ's Church (Unitarian), Baltimore, is a suggestive little pamphlet of forty-eight pages. This church is one of the oldest in the denomination, having been organized in 1817. Its present minister is Rev. Chas. R. Weld, who has served the society for the past sixteen years. The doors of this church are kept open during certain hours of each day in the week, and it seeks "to become a real church of the Christ-spirit living in modern society." The church work is divided into twelve departments, and these departments find a place and a responsibility for each member of the congregation. Collections are taken up every Sunday for carrying on the charitable work of the church, and by these collections, mainly, the different departments are maintained.

The Christian Union includes under one general direction, several societies or bands of workers and teachers. "Its plans are so elastic and far-reaching," we are assured, "as to hold and use within its membership everyone who has at heart the unselfish objects for which this church stands." The Literature Class has for the past two years confined its studies to Shakespeare, accompanied by appropriate entertainments. A series of "Home-Talks" has been given to young women, and a series entitled "Citizenship Talks" to young men. These constitute the educational classes of the Christian Union. The Loyal League was organized to foster in various ways a loyal interest in the welfare of the Church and Sunday-school, and is divided into four groups, the Educational, the Church, the Lookout, and the Helping Hand, which have duties corresponding to their respective designations. The whole aim and object of this band of young church workers may be summed up in two words—loyal service—and this by personal attendance and hearty co-operation in its work.

The membership of the Christian Union is graded into Junior and Senior classes, members of the Sunday-school entering the former at eleven years of age, and the latter at fourteen. As the members graduate into the higher duties, a certificate is issued to them, and they become at length teachers in the Sunday-school and active members of the church, the special thing aimed at from the beginning.

The Woman's Aid Society represents the organized charitable work of the

church, acting in concert with the Charity Organization Society of the city, and giving out sewing and garments to needy applicants.

The Industrial School of the church is a sewing school for girls, and has three divisions of graded work. Each pupil can earn four tickets in one day, one each for punctuality, cleanliness, good sewing, and good behavior. If ordinarily bright, the pupil can complete the course in three years. Twice a year the children have a festival, at which appropriate prizes are offered. The Household School engages in kitchen garden teaching and work and has been very successsful, a class of sixty graduating in May, all fitted to take intelligent charge of general housework.

The Guild of the church has planned its work to meet the needs of the newsboys, boot-blacks, and street gamins. By a reading room, it first catches its boys, and then interests them in some subject in a class-room. Thus hopes and ambitions are awakened; and the boys are given glimpses of the possibilities of a larger manhood. There is also a weekly sewing class and a free kindergarten. A Post-Office Mission committee has done a local work in the distribution of liberal literature. The minister's Confirmation Class is reorganized every year. The children of the Sunday-school are taught to attend public worship, to learn to recite a brief creed, and to give a careful observance to the historic days of the church. The children make voluntary Christmas offerings to the poor, and parents are earnestly requested to show their interest in the Sunday-school by making themselves acquainted with the lessons their children are studying. This sentence gives the key-note to the work of this church: "That church is most sound which is most useful in making this a better world."

II. The Spring Garden Unitarian Church, of Philadelphia,* has a covenant reading as follows: "In the freedom of truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man;" and its Year-Book shows how practically it seeks to carry out its "service to man" by a large number of helpful activities directed both to the church membership and to the community at large. Notice this ratio: "During the past year the church building was in use two hundred and forty-eight times, of which eighty-five were for religious services."

A Free Library is the chief educational influence of the church. It now contains 1,575 volumes, of which 300 were contributed last year. The sum of $164 in money was also raised for the same purpose.

Three Beneficial Associations, including a Woman's Branch, occupy the church building for their monthly meetings, thus bringing the church to make itself felt in close use and sympathy with the industrial life about it.

A Young People's Committee and Unity Club have grown and prospered within the younger membership of the church. The Unity Club has two sections, literary and scientific. The young people are also to be credited with having placed a piano in the church parlor, and are helpful, financially, in various ways.

The Friendly Society looks after the charitable needs of the neighborhood. Garments have been made for the Children's Aid Society, for a day nursery, and for special individuals. To various other city charities there have been sent large quantities of shoes, books, papers, and kindergarten material. Several hundred tracts and sermons have been placed within easy reach of the people who pass in and out of the church; and appeals for clothing and miscellaneous reading matter for hospitals have been generously responded to by the congregation.

The report says, concerning the Sunday-school: "We want to see our children grow up *religiously*... Children can not come to the fulness and sweetness of such a faith if left to themselves, any more than they can learn arts, sciences, and industries unhelped."

Several pages of this Year-Book are

* Rev. Chas. G. Ames, the late pastor, moved to Boston last January.

devoted to giving short extracts from Mr. Ames's sermons, of a character worthy to be frequently referred to and to become permanent possessions of the memory.

III. The third church annual is entitled "Ten Years of the First Unitarian Church of Madison, Wis.," Rev. J. H. Crooker, pastor. This report is, therefore, largely historical, giving the official directories of the church during this time, and the origin and development of its various activities. Madison being the seat of the University of Wisconsin, a church situated in such a town would naturally become educational in its functions and in the character of its activities. Hence we find here that the study element predominates, the attention of pastor and church being largely directed to meeting the needs and special desires of the students.

On certain occasions memorial services have been held in place of the regular morning services, and have attracted large audiences. Among these were an Emerson memorial service in which four lay members took part; Easter services at which tributes were paid to notable names in local and general history; and other special observances of national and memorial days. The organized activities of this church are the Sunday-school, the Contemporary Club, the Ladies' Society, and the University Channing Club. In the Sunday-school the course of study includes Biblical instruction, the history of religion, and practical morality. The Sunday-school at Christmas time remembers the poor children of the city; it has also sent suitable gifts, flowers, etc., to the sick children in Chicago hospitals, and has helped a student at the Tuskegee school with funds.

The Contemporary Club was organized to meet the wants of the young people of the society, although all are welcomed. It is constituted for informal discussions and conversations upon contemporary and practical questions, and it carries on five distinct branches of work: Contemporary History, Recent Literature, Recent Science (or discoveries and inventions), Social Science, and Art. In addition to its regular fortnightly meetings, the club has provided four courses of lectures upon religious and historical subjects, and also a special course of historical lectures after the manner of the "Old South" lectures in Boston. The University Channing Club forms a center for the cultivation of the social nature of its members, and for the distribution of religious literature among the students and alumni of the University. In 1886–7 the club took up for the year's study, The History of Religion in New England with the Origin of Unitarianism; this was followed the next year by Social Science, and the last year by Oriental Religions.

The Ladies' Society meets weekly and devotes an hour or more to some profitable reading, or to the discussion of some timely and practical topic. After this, socials and entertainments are planned, the Post-Office Mission is aided, and other missionary and charitable work done. In its practical helpfulness this Ladies' Society has contributed money to the Post-Office Mission, to the Women's Western Unitarian Conference, to the Lend-a-Hand Club, to the general church treasury, and for the support of the musical service of the church. Among the outcomes from it may be named a Committee on Charity, a Young People's Dramatic Club, a Shakespeare Club, and a group of "King's Daughters."

IV. The Year-Book of the Plymouth Church, Indianapolis, Ind., Rev. O. C. McCulloch, minister, presents many divisions of wisely directed activities, having a common inspiration in the motto of the church: "I am come that they might have life more abundantly." These include, beside the church work proper, and Sunday-school, Plymouth Institute, the Ladies' Union, a Young People's Circle, a Lecture Course, and a Travel Class. Special song services are held monthly upon Sunday evenings, and once a month the sermon is illustrated by use of the stereopticon. This church is kept open every day at all business hours, a clerk is in constant attendance, and the pastor can usually be found in his office each day of the week. The idea of this church is that of a body

of brothers and sisters, friends associated for Christian work and worship. It has no creed, though calling itself a Congretional Church. Its principles and objects, however, are distinctly stated, and all persons are eligible who can subscribe to this common bond of union. The Sunday-school is flexible in methods of study, places the emphasis on the individuality of the teacher, and its membership makes yearly pledges of fixed weekly contributions.

The Ladies' Union visits strangers, calls upon the sick, provides for the social entertainments of the church, and aids in the furnishing of the new church. The Maternity Committee looks after the wants of little babes born in homes of destitution. The Young People's Circle aims to promote the social life and to raise funds for any line of church work. The Travel Class, by means of the stereopticon and books of travel, studies foreign cities and countries with great enjoyment.

Plymouth Institute is in its fifth year. It is "a school for busy people," its germ idea being that of the Cooper Institute, New York. Its present membership is one hundred and five, divided into eight classes, for the study, among other things, of short-hand, book-keeping, arithmetic, grammar, and literature. The reading room is open every day and evening, and classes are taught from October 1st to June 1st. Among its pupils are found girls in domestic service, boys from offices, hotels, and shops, and other persons who are busy during the day.

The Institute has also carried on three successful courses of historical lectures, to which all the older public-school children of the city were invited. The church also sustains each winter a course of low-priced popular lectures and musical entertainments. The ordinary church work also includes regular contributions to numerous local charities. The Year-Book also contains an address from the pastor, which brings to light the life and work common to both pastor and people. To him the pulpit is educational in character, and the church is the "people's Christian University," which seeks "to spiritualize life, by showing on what foundations of duty it rests, to what vast issues it is bound."

HENRY D. STEVENS.

Alton, Ill.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM F. W. ROBERTSON.

SUNDAY.

Rest.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty. . . . The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. Christ does not promise a rest of inaction, nor that the trials of life shall be removed. The curse on the world is labor, but to him who labors earnestly and truly it turns to blessedness. . . . Whoever is satisfied with what he does, has reached his culminating point —he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.

MONDAY.

The Reward of Right-Doing.

Let a man begin in earnest with—I ought —he will end, by God's grace if he persevere, with the free blessedness of—I will. Let him force himself to abound in small offices of kindliness, affectionateness, by and by he will feel them become the habit of his soul. . . . Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more: a blessed spirit, for it is the spirit of God himself, whose Life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is Heaven—love is God within you.

TUESDAY.

To Love God.

To love God is to love his character. For instance, God is Purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is Love; and to love men till private attachments have expanded into a philanthropy which embraces all,—at last even the evil and enemies with compassion,—that is to love God. God is Truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is Infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards ever to see the Ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.

WEDNESDAY.

The Doctrine of the Cross.

Life is full of trials, and it is a perplexing thing to look around us and see the race of man groaning under their burden. We know but one satisfactory explanation of this strange mystery—thoroughly satisfactory—which calms all doubt. The cross of Christ is the explanation. The cross is the distinct announcement to us, of that wonderful law which fills all life, that "through much tribulation we must enter into the kingdom of heaven." Perfection through suffering,—that is the doctrine of the cross. There is love in that law. . . Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.

THURSDAY.

Little Kindnesses.

Remember the power of indirect influences; those which distil from a life, not from a sudden brilliant effort. The former never fail; the latter often. There is good done of which we can never predicate the when or where. . . . Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness,—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.

FRIDAY.

Our Hopes of Progress.

The law of life is this: No one can be good, or great, or happy, except through inward efforts of his own, sustained by faith, and strengthened by the grace of God. The message of the Baptist must be repeated: "Change yourselves, or to you at least no kingdom of God can come." . . . In the mighty cycles in which God works, our years and ages are moments. And so shall we give up our hope of heaven and progress because it is so slow, when we remember that God has innumerable ages before him? or our hopes for our own personal improvement when we recollect our immortality?

SATURDAY.

Make the Best of Opportunities and Failures.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement,—God's doing, though it may be man's misdoing; and the manly and wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.

ARNOLD TOYNBEE.

Most people who are interested in philanthropy have at least heard of Toynbee Hall, but few have any accurate information concerning the life of the man for whom it is named. His name has been a very familiar one to many of us, but we have had few facts to put with it; and we have hardly ventured to say more about him than that he was an earnest worker among the poor in London. Now, from the pen of T. C. Montague, Fellow of Oriel College, Oxford, there comes a fitting tribute to his memory. It has been published in this country by the Johns Hopkins University, as one of their "studies," and is in all respects satisfactory.

Arnold Toynbee, the second son of Joseph Toynbee, a distinguished aurist, was born in London, the 23d of August, 1852. His father was public-spirited, and was interested in the erection of model cottages and the establishment of a lecture hall at Wimbleden; he was also a lover of art and poetry. In later years, Arnold Toynbee looked back to rambles over Wimbleden Common with his father. When they rested in pleasant spots a volume of poetry was taken out and passages read by the father to the son. A taste for poetry and history was developed while he was young. He never had the animal strength common to strong, healthy boys, and early began to feel an impulse towards intellectual pursuits, and an unfitness for the career of a soldier—which, as a young child, he had delighted in picturing himself. He left the Military College at sixteen, and next thought of preparing himself for the civil service. With this end in view, he spent two years in reading at home and in attending lectures at King's College, London. This plan he abandoned, and then thought of the bar.

His father died before he was sixteen, so that the whole responsibility of the decision was left to him. He had a small amount of property, enough to relieve him from the necessity of accepting an uncongenial profession; and he had a lofty desire to make his life-work one that should leave the world better for his having lived in it. In a letter written to a friend of his father's, James Hinton, we find him voicing his aspirations: "For myself, I have, since the beginning of April, with the exception of a short interval in July, been reading alone at this quiet little village near the sea-coast, ostensibly with a view to a university career; but determined to devote my life and such power as I possess to the study of the philosophy of history. With this object in view, I have no inclination to enter any profession; nor do I think it probable that I shall compete for a scholarship at the university. To these pursuits I wish to give my whole life. The small means at my disposal, and those which, without the expenditure of much time, I hope to be able to add to them, will be sufficient for my maintenance. I do not care to spend my life in acquiring material benefits which might have an evil, and at any rate could not have a good, effect upon me. These ideas may appear ridiculous in one so young and of powers so immature, but they are not the result of mere ambition, or of an empty desire for fame in itself, or for the rewards with which it is accompanied. My sole and, so far as it can be so, unalloyed motive is the pursuit of truth; and for truth I feel I would willingly sacrifice prospects of the most dazzling renown. I do not even think myself capable of accomplishing any work of importance. If my labors merely serve to assist another in the great cause I shall be satisfied."

In January, 1873, Toynbee became a member of Pembroke College, and in that autumn resolved to compete for a scholarship in modern history. Here he was unsuccessful; and from this failure he learned a valuable lesson. He had read widely, but rather to gratify his own intellectual curiosity than to fit himself for his examination. The criticism of one of his examiners, he used afterwards to say, did him a great deal of good: "You have picked up some ideas from hearing clever talk in London society, and you have written your paper just as you would talk." The immediate result of this disappointment was a long, tedious illness, and he could not return to Oxford for a year. In 1875 he became a Commoner of Balliol, and his real undergraduate life began then.

Toynbee's health continued to be so delicate that he was unable to study hard for more than two or three hours every day. But he derived much benefit from his university course, and made many friends. Among those who influenced his life afterwards was the late Professor Thomas Hill Green, whose name is familiar to all who have read "Robert Elsmere" as the "Grey" of that novel.

At this time Toynbee is described as being decidedly handsome. He had an oval face, a high forehead, clearly-cut features, and a rather large mouth. His face was expressive, and his large gray eyes lighted up as he talked. He was singularly frank in conversation, and full of enthusiasm; and his sympathy with all sorts of men in all sorts of moods won him the most devoted friends. His college life was happy. "The garden quadrangle," he wrote to a friend, "is where one walks at night, and listens to the wind in the trees, and weaves the stars into the web of one's thoughts; where one gazes from the pale, inhuman moon to the ruddy light of the windows, and hears broken notes of music and laughter and the complaining murmur of the railroad in the distance. The life here is very sweet and full of joy; at Oxford, after all, one's ideal of a happy life is nearer being realized than anywhere else."

Soon after Toynbee came to Oxford, Mr. Ruskin persuaded many undergraduates to work under him at the repair of a road in the village of Hicksey—to illustrate the good effects of bodily toil. Among his enthusiastic gang of student-laborers was Toynbee,

who rose to the rank of foreman, and through that work became intimate with Ruskin, although later in life he differed from Ruskin greatly in many of his economic views.

While in Oxford, religion began to occupy Toynbee's thoughts more and more seriously. He seems not to have thought of taking orders, but to have become deeply absorbed in religious subjects. "Most men," he writes, "seem to throw off their beliefs as they pass through a university career; I made mine." He read the Bible earnestly, and was so absorbed in it that a friend made the remark, "Toynbee reads the Bible like any other book—as if he liked it."

In the course of his first year in Balliol he writes to a friend, "The two things the Bible speaks to our hearts most unmistakably are the unfathomable love of God and the forgiveness of sins. It is astonishing to think that in the Bible itself we find the most eloquent, heart-rending expression of that doubt and utter darkness and unbelief which noisy rhetoricians and calm skeptics would almost persuade us were never before adequately expressed."

About the same time Toynbee writes, "As to my position in life, the position that I wish to attain is that of a man consumed with the thirst after righteousness." There is no body of doctrine to which Toynbee's name can be attached. "He was always feeling his way, striving after truth, without arrogance, but with the humble resolution not to accept propositions merely because they flattered his higher sentiments."

"'To love God'—those words gather amazing force as life gets more difficult, mysterious, and unfathomable; one's soul in its loneliness at last finds religion the only clew. And yet how weary is the search for God among the superstitions, antiquities, contradictions, and grossness of popular religion! but gleams of divinity are everywhere, and slowly in the end comes divine peace. . . . . It seems to me that the primary element of all religion is the faith that the end for which the whole universe of sense and thought, from the Milky Way to the lowest form of animal life, the end for which everything came into existence, is that the dim idea of perfect holiness which is found in the mind of man might be realized; that this idea is God Eternal and the only reality; that the relation between this idea, which is God, and each individual is religion, the consciousness of the relation creating the duty of perfect purity of inner life or being, and the duty of living for others, that they, too, may be perfectly pure in thought and action; and lastly, that the world is so ordered that the triumph of righteousness is not impossible through the efforts of the individual will in relation to eternal existence. I speak of God as an idea and not as personal; I think you will understand what I mean if you ask yourself if the pure love and thoughts of a man are not all that make his personality clear to you—whether you would care that anything else of him should be immortal, whether you do not think of all else of him as the mere expression and symbol of his eternal, invisible existence. My dear fellow, don't think it strange that I send you these bare, abstract thoughts all those dizzy leagues to India. I only want to tell you what I am thinking of; do not take heed of them except in so far as they chime harmoniously with your own belief. I think they are the truth, but truth comes to every mind so differently that few can find the longed for unity except in love." "God is a person—how else could man love and worship God? What personality is, we only faintly apprehend; who has withdrawn the impenetrable veil which hides our own personality from us? God is a father, but who has explained a father's love? There is a limitation to man's knowledge, and he is disposed to cry out, Why this impassable barrier? He knows he is limited—why he is limited he knows not. Only by some image does he strive to approach the mystery. The sea, he may say, had no voice until it ceased to be supreme on the globe. There, where its dominion ended and its limits began, on the edge of the land, it broke silence. Man would have had no tongue had he been

merely infinite. Where he feels his limits, where the infinite spirit within him touches the shore of his finite life, there he, too, breaks silence." "Like all great intellectual revolutions, the effect of the Reign of Law upon ethical temper has been harassing and disturbing; but as every great intellectual movement has, in the end, raised and ennobled the moral character of man, through the purification of his beliefs, so will this great conception leave us the belief in God and the belief in immortality purified and elevated, strengthening through them the spirit of unselfishness which it is already beginning to intensify, and which makes us turn our faces to the future with an ever-growing hope."

All notions of a special Providence favoring this or that race, this or that individual, were shocking to Toynbee's moral and religious feelings. Miracles do not seem to have been felt by him as aids to the belief in God. The strangest of these supposed irregularities appeared to him less divine than the order and harmony of the universe.

Religion became from this time the inspiring force in Toynbee's life. In 1875 a desire to help the poor led him to spend some of his vacations in Whitechapel. Although, having found a satisfying religious faith himself, his chief desire was to carry it to others, he did not begin at once to preach or even to lecture. He felt that knowledge and sympathy must come first, and, in order to gain them, he took rooms in a common lodging-house in Commercial Road, Whitechapel, and furnished them in the barest possible manner. He always was well aware of the value of existing organizations, and put himself at the disposal of the Vicar of St. Jude's, and entered into the little feasts of the school children and teachers. He also worked with the Charity Organization Society, and joined the "Hamlet Radical Club."

The dreariness of the East End of London, and the continual spectacle of sin and suffering there, preyed upon Toynbee's delicate constitution, and at length forced him to give up his experiment. But it taught him much, and he was fond of insisting that "thought and knowledge must now in philanthropy take the place of feeling." Thus we find him thoroughly in sympathy with modern scientific charity. His example and teaching have resulted in the foundation of "Toynbee Hall" in Whitechapel.

Having taken the college degree, Toynbee next had to think of earning a livelihood, and was appointed a tutor by the authorities of Balliol. In the year 1879 he married, and soon began his political-economic studies. "The problems suggested by a competitive system of society were always present to his mind." In 1880 he gave a series of popular addresses upon "Free-trade," "The Law of Wages," and "England's Industrial Supremacy." He had the gift of addressing large audiences and was always able to hold his listeners, even when his subject was dry.

Besides his work as tutor, his study of political economy, and his lectures, Toynbee was devoted to the welfare of the city he lived in. In the year 1881 he was appointed one of the guardians of the poor in Oxford, and joined a committee of the Charity Organization Society. In 1882 he gave two lectures upon Henry George's book in Oxford. He recognized its fallacies, but admired its style and vigor. In 1883 he repeated these lectures in London. But even at that time the end was near. A delicate constitution like his could not stand the prolonged strain of both mental and emotional work. He gave himself generously to each of his several interests, and after his second lecture in London went home a dying man. Exhaustion brought on sleeplessness, and even with the help of opiates he could get no rest. "His mind, wandering and unstrung, turned again to the one pre-occupation of his life—to the thought of all the sin and misery in the world." During his last days, a strange, unearthly cheerfulness broke through the gloom. He constantly asked to lie in the sun, murmuring, "Light purifies; the sun burns up evil—let in the light."

After several weeks' illness, on the 9th of March, 1883, in the thirty-first year of his age, Arnold Toynbee died. Few

men have been more widely mourned, and few young men have left a fairer record behind them. The main-spring of his life was an overpowering enthusiasm for humanity. His science was touched with poetry, and his philanthropy lit up by love. His influence is still alive in the world to-day; and the monument erected to his memory in Whitechapel is a touching and tangible testimony to the love and devotion his life inspired.—*Mrs. M. R. F. Gilman in "Lend a Hand."*

ILLUSTRATIONS OF UNITARIANISM.

SERVICE OF DEDICATION USED AT THE OPENING OF THE FIRST UNITARIAN CHURCH, LOS ANGELES, CAL., JUNE 16, 1889.

Minister.—How lovely are thy dwellings, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh cry out for the living God.

People.—We have builded this house unto thy name, O Lord our God.

Minister.—For a day in thy courts is better than a thousand given to unworthy ends. I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

People.—This is none other but the house of God, and this the gate of heaven.

Minister.—Ye shall reverence my sanctuary, saith the Lord of hosts.

People.—If I forget thee, O Jerusalem, may my right hand forget its cunning.

Minister.—God is a spirit; and they that worship him must worship him in spirit and in truth.

People.—In the beauty of holiness we would here worship thee, our God.

Minister.—To the one God and Father of all, who is above all, and through all, and in us all,—the strength of our life and our portion for ever, our ever present friend and helper—

People.—We dedicate this church.

Minister.—To Jesus Christ, the son of God and the son of man, our great Teacher and Exemplar—

People.—We dedicate this church.

Minister.—To the Holy Spirit of truth, purity and love, which God sends to our hearts, breathing the peace that passeth all understanding, uniting us in Christian communion and strengthening us to every good word and work—

People.—We dedicate this church.

Minister.—To the great and good of all nations and ages who have stood or who still stand for purity of thought, righteousness of life, and justice to all men, prophets and apostles and saints and sages, beacons on the highway of the race, helpers and saviors of their kind—

People.—We dedicate this church.

Minister.—To the poor, the ignorant and the fallen, who specially need inspiration, strength and guidance, human and divine—

People.—We dedicate this church.

Minister.—To children, as a means of awakening in them a sense of the sacredness of life, the privileges, prerogatives and responsibilities of human souls—

People.—We dedicate this church.

Minister.—To an elucidation of all the virtues and graces that constitute or adorn the noblest character—the sentiment that leads to the purest and most heart-felt worship of God and the most cordial service of man—

People.—We dedicate this church.

Minister.—To the service in which we bid adieu to the dear ones who had here shared our confidence and affection, and breathe our hope of meeting them in the home of many mansions—

People.—We dedicate this church.

Minister.—To absolute intellectual freedom, to the high function of reason, to the Christian doctrine of human brotherhood, to our common religious sensibilities, to the faith that makes faithful, to the love that casts out fear, to the complete persuasion that divine justice as well as divine mercy is the ground of human confidence and joy—that because God is God we may put our entire trust in him—

People.—We dedicate this church.

Minister and People together.—By the services of this place may our thoughts and aims be so ennobled, our moral forces so developed and strengthened, our spiritual sensibilities so quickened, and our lives so polarized and enriched, that we shall resist the temptations, perform the duties, accept the discipline and appreciate and enjoy the blessings that may here fall to our lot, preparatory to the life immortal. AMEN.

JESUS AND THE PHYSICAL UNIVERSE.

WAS THE MAN OF CALVARY THE INFINITE GOD?

Our eyes look upward one of these summer nights. Apparently myriad stars freckle the heavens. Everywhere we gaze we see pencils of light coming from those distant masses in the sky, which seem like the sands on the seashore—countless. We are deceived.

Only three thousand stars are in sight. And could we even stand upon the seas and move our eyes from north to south —now beneath the Milky Way and now beneath the Magellanic clouds — only about six thousand would be in sight.

We change our normal view. We use instead that form of modern vision, telescopic sight. We behold a transformation: the stars increase in number like the gold coins dropping from the wand of fairies; twenty millions in the Milky Way. vast multitudes in the Magellanic clouds; millions increase to billions—to numbers which men can name but not appreciate.

Stars, as we know, are suns, many of them vaster than our sun. We look upon these stars and see the bright focal point where some heat and light giver pours forth its forces. Whence! Is it mere fancy? It is a dream which seems not all a dream, that these stars are centers around which worlds revolve even as our eight planets move around our sun. We fancy that these suns send forth their light and heat to worlds which beget and bring forth vegetation, animals and creatures who think and feel, plan and resolve. It is not thought that our sun alone of the countless stars is a producer of life and thought in its earth, but that other suns are doing kindred work in their planetary systems. Not the earth alone of the countless dark orbs floating through space bears on its bosom the laughing, crying, feeling, thinking child; but humanity, clothed in whatever garment of bone and flesh, exists in other worlds.

The little planets of our solar system swing around their sun. Other planets move about their centers. Suns move around their central suns. The universe swings about its focal point. We look above us and dream. The universe is like an ocean, tossing, heaving, moving, full of life.

The modern conception of the universe,— twenty billion suns, perchance; one hundred billion earths, perchance; fifty billion vegetation-swathed planets whereon are creatures of thought and soul! On yonder planet which revolves around the fifteen million nine hundred and eighty thousandth sun distant from here, a man has sinned. He is sorry for his evil. How shall he find relief? He meets a messenger bearing good tidings. He says, "The God of the universe has put on the robes of flesh." "Where?" "Off yonder on the planet Earth." "What is Earth? I never heard of Earth." "Come with me," the messenger says, and then leads him to another city and up a stair-way to an observatory. He puts his eye to a telescope, he directs it to a distant sun, a sun of lesser magnitude, and says: "Around that sun eight planets revolve, and one of them named Earth was the seat of the incarnation of God in man. Believe on him and you shall be saved." Would such a distant savior be a powerful motive to the man of sin? We reverse the picture. We act the Golden Rule. We put ourselves in our neighbor's place. We make the hypothesis: God was not incarnated here but in a world moving around a sun we call for convenience number ten million and seventy. A messenger appears in these United States, declaring relief from sin, for the Infinite God endured a contumelious death for us on yonder distant planet, five hundred billion miles from here, a planet invisible, but which revolves around yonder distant sun, number ten million and seventy. Would the tidings move us? Would it be easy of credence?

Who was the Christ? What was the scope of his personality? Did not mystery enswathe him? Who can tell? Can we who stand eighteen centuries away reveal him? We will not attempt it. Yet we think hints may be taken, points may be made concerning this unique Jesus. It is doubtless true that he is the unexampled; that history has crowned him above Augustine, Chrysostom, Luther, Buddha, Emerson, or whatever name you will; that history has declared "hands off." You are before a mystery, an unexampled greatness. And yet in all reverence we make the suggestion, that under this modern conception of the universe, with millions on millions of inhabitable worlds, it is in the highest degree improbable that he was God.

The theory of his deity, and of his death satisfying all guilt of sin in angels, men, inhabitants here and in other worlds, seems an unworkable hypothesis. Jesus was sublime. We believe him rightly called the sublimest character of history. He had no equal in his past, and none, we think, in his future. Why? It was his purity, partly. How unique, too, is his self-control compared with the tempestuous tossings of other humanity! and his honesty, nobility, love of truth, sacrifice for man, loyalty to God, humility, love, compassion, sympathy, tenderness, bravery, earnestness, zeal, and the hundred other virtues which were his coronet! But to be sublime and to be God are diverse matters. Jesus was great. Many of us believe in Richter's thought, that he turned the streams of centuries from their channels, and lifted on his pierced hands the destiny of empires. He lives as the holy picture of truest, noblest life; and looked on often, it exalts us. But over-exaltation of the Christ, does it not turn us from him, and lead us to throw away wholly what we need discard but in part?

Viewed from the thought of the physical universe, he is the lily, the rose, the choicest flower of this planet earth. Mystery enswathes his mission. Let it. Yet it was doubtless confined to earth. Great inspirer of life! Great leader! we love and follow thee.

In my morning fancy there shines a vision, in my evening fancy there gleams a dream; in the full sight of the daytime, and in the half-awake longings of the night, one form appears. I love to think of him, I love to strive to be like him; and why? Because he fills my picture of the human soul, of character, of kindness—this face of Christ!

THEO. W. HAVEN.

Topsfield, Mass.

THOUGHTS ABOUT GOD.

I.

"God is a Spirit."—John iv, 24.

He penetrates and fills all secret places and emanates in all action and growth. He sees all thought and feels all motives and is the source of all phenomena. He lives in the heart that loves, and inspires the soul that looks upward and yearns for a higher, holier life. Although the body may return to its original dust, yet the kinship of the spirit with God makes man immortal and indestructible. The spirit of man is, in essence, the spirit of God, and there is but one source of all spirit and life—one spirit, one God—God in man and man in God. Error and the dross of sensuality may becloud the spirit for a season, but the sonship remains and the spirit will rise to its father Spirit, as the eternal years roll on, and live in everlasting unity and harmony, at one with God. Blessed Spirit! Dwell in me and inspire my every impulse and purify every purpose. So encompass and nurture my infant soul that my new birth shall be the inception of a blest individuality of likeness to thee.

A. P. B.

EDITORIAL NOTES.

The absence of Mr. and Mrs. Sunderland in Europe gives the editor of the *Unitarian* for this month a chance to say, without fear of the veto power, how much the very wide circle of *Unitarian* readers, east and west, appreciate their work. With rare ability, with great tact, with inclusive sympathies, with invincible courage they have worked for this magazine and for the Unitarian church. After many years of constant work they have gone for needed rest. That their voyage, their visit, and their home-coming may be happy is the wish of all.

The need of more ministers, and of those better fitted for the modern demands upon them, is apparent on every hand. Some of our old congregations are languishing for lack of leadership. Many new fields are uncultivated for lack of laborers. Our sources of supply are very limited. Cambridge and Meadville furnish a few men each year; a few come to us from other denominations. From these sources there are not men enough to supply the old congregations with competent preachers and organizers; hence the decay in some of our churches that once were in the lead. If

this deficit of ministers was found only in the Unitarian body, it might be interpreted as being due to some peculiarity of our thought or of our method. But it is a deficit of which nearly all Protestant communions complain. References to it are frequent in nearly all their papers and magazines.

Clearly the cause lies not in any one denomination, but in our times. It is an environment of all denominations. Social, educational, political, and business tendencies strongly draw young men away from thought of the ministry as a life-work. No probability appears that these tendencies will be any less strong in the immediate future. They will increase rather than diminish; we shall have more of mechanics, manufacturing, railroads, steamship lines, mining, great wheat fields and stock ranches. All these are helpful, all are necessary. Good work in any of them is worthy of recognition and honor. Unless influences are set at work to lead young men to consider the spiritual needs of man,—truth, love, aspiration, worship, consecration to God and to man,—it may be expected that still fewer of them will resist the attraction towards material pursuits, and seek their life-work in the ministry. The tide of the spirit is at a low ebb. Men endeavor to make mechanics, politics, science, the social whirl, satisfy the soul. It cannot be done. The soul ever hungers for communion with God, for fellowship with man. To spiritualize life, and all the material aids and occupations of life, is the function of the church and the ministry. The first step towards leading noble souls into the ministry is to show them this, to set them aglow with enthusiasm for God and man.

A gentleman who has been for many years a professor in one of our leading colleges, recently remarked, "I seldom come from church without feeling that the preacher has missed a great opportunity. For an hour he has had before him a congregation ready to be moved by some genuine breath of thought or emotion in sermon or prayer, and almost never does he in the slightest respect move them. His sermon lacks in thought, in emotion, in sympathy, in spiritual insight." Perhaps this friend was a little pessimistic. He lived in a section of some spiritual dearth. We are glad to believe that often the sermon does feed the soul's hunger. But there was too much truth in the professor's talk. It does often seem as if the preacher had no conception of spiritual hunger and thirst; as if he had no supply of the bread and water of life wherewith to assuage this hunger and thirst. His prayers are mechanical; he repeats the set phrases with never a thrill of emotion to give them life. His sermons are full of words that once had life and power, because they came from minds deeply stirred and from hearts hot with emotion, but from which the power and life long since departed because they were so often on the lips of cant. His hearers, at least some of them, listen in eager hope of hearing something that can strengthen their weakness, bring light to their darkness, lift them again to heights of sweet communion of which they have had, now and then, strange, but entrancing glimpses. Their hope is vain. All is words, cant, weariness, death. The church hour ended, they go home decorously, the mechanical routine of the week comes on, they do their work with a weary air, life seems to be a hopeless grind. Only so the preacher had felt the nearness of God; his all-embracing love; his sympathy with human weakness, and failure, and sorrow; his law that everywhere holds us with constant care if we obey; and with all this about God had felt and spoken of man's power to receive God's truth into the mind, God's love into the heart, God's strength into the will,—only so the preacher had seen, felt, spoken something of all this, with what a different atmosphere would life have been pervaded for some of the eager souls who listened to his sermon, and who tried, however feebly, to join in his prayer.

The Fourth of July has brought the small boy and the noise, the powder and

the orators, the bands and the processions. We are in an optimistic mood, and accept them all with gladness. Who shall deprive the small boy of his throat-splitting shout? Alas, in how many homes goes up the wish to-day that another voice were shouting with the happy group upon the lawn,—a voice that will shout here no more. The powder and the bands rend the heavens with their thunder and their blare. Well, voice of some kind is necessary to express human thought and passion. The soft tone, the harsh notes, the glad shout, all express human emotion. When the emotion is too deep or continuous to find full expression in his own voice, man calls to his aid the resonant throats of brass and iron, and through them speaks to earth and heavens. The procession with its clean uniforms, its silken flags, its happy faces, marches gaily in honor of liberty and justice. Let liberty be assailed, let justice be in danger, and how soon would those faces get the grim set of the soldier, how soon would the flags and the uniforms be soiled with service. Often the orators are vague, and flowery, and verbose, yet the easily-pleased populace finds here and there a sentiment to applaud, and is now and then moved by a genuine touch of justice, of liberty, of patriotism. Perhaps much of the noise, of the speaking, and of the marching, seems cheap and mean, but after all very great and substantial realities lie behind,—realities of freedom of body, of labor, of speech, of printing, of ballot, of worship. These are not mean, these have been dearly bought by many centuries of struggle and suffering and bloodshed. For the sake of these is the Fourth of July a day to be loved and celebrated by all who love the physical, mental, and spiritual well-being of man.

It is the season of the summer school. Peripatetic professors go to sea-side, and lake-side, and inland resorts to teach chemistry in ten lessons, and biblical criticism and exegesis in three hours. Hot days are crammed with lectures, and the perspiring hearers are crammed with chunks of knowledge. These hearers return home at the end of the "School" more worn and weary than when they went, but with the happy consciousness that they have been getting "culture." Perhaps even this shadow of culture is worth something, but it is hardly worth the price they pay. A few days or weeks of real rest, and of companionship with woods and mountains, sea and sky, would give body, mind and spirit a toning up worth much more than the bits of knowledge that fall from the summer-school professor.

The schools are out. Young America is at play. Happy is the lot of the children whose parents live in the country, or can go with the family into the country for the vacation weeks. It is only in the country that the real joys of vacation are found. To swim, to wade brooks, to fish, to find fossils and ferns on the distant ledges, to gather the rare wild-flowers from their secret haunts, to camp on the shores of the remote pond and listen at midnight to the soft tone of the pines,—all this will bring joy to young hearts in the doing, and will send them back to school ready for study.

To the quaint, wise sayings of children may there never be an end. One of our young acquaintances, seeing her father's increasing baldness, recently remarked, "Papa is growing up through his hair." The same little one, visiting at the house of a friend became angry with her sister, a little older, and struck her. Whereupon, to comfort the injured feelings of the one and to punish the other, a piece of cake was given the little one who had been struck, but none to the other. She saw her sister enjoying the cake, and thinking that to be struck would secure a piece for herself, went to her sister and said in coaxing tone, "Jessie, slap me." Again, this little one being one day ready for Sunday-school, was expressing much pleasure in a new dress. Her mother, partly to see what she would say, told her that she ought rather to be thinking about what she could thank God for. The wise little thing at once replied: "Mamma, I thank God most for this new dress." O. C.

The interest manifested everywhere in the religious views of Count Tolstoi, the attention which Edward Bellamy's socialistic book, "Looking Backward," is attracting, the organizing in Boston of the Christian Socialist Society, and the establishment by the same of a paper, *The Dawn*, to represent its ideas, with such persons as Dr. Hale, Mrs. Livermore, and Dr. Heber Newton pledged to its support, are a few of many indications of a widespread feeling not only that our competitive, every-man-for-himself-and-the-devil-take-the hindermost form of industrial society is not satisfactory, but that the better thing needed must be more co-operative, more fraternal, more Christian,—must be possessed of more of the features of that Christian socialism which was not only a theory but a practice in the early church. There is undoubtedly a form of socialism rife in our day which is to be dreaded. But many of our wisest thinkers believe there is in socialism, nevertheless, a great truth, which, if recognized, taken in hand and guided to its proper expression and development, by competent, far-seeing and constructive minds, will produce results of good instead of evil. It is such a guidance that the Society of Christian Socialists in Boston have in view. Says their new organ, *The Dawn*, "The application of Christianity to social problems, this is the simple message we bring." "The direction in which we see light is, the basing of all social, political and industrial relations on the Fatherhood of God and the Brotherhood of Man, in the Spirit and according to the teachings of Jesus Christ."

The new movement seems to us of sufficient interest to warrant us in asking Mr. Charles H. Fitch, one of the associate editors of *The Dawn*, to give the readers of the *Unitarian* a somewhat full statement of the objects and principles of "Christian Socialism" as understood by its leaders. Mr. Fitch's article will be found on another page.

One of the most important church building enterprises that has been undertaken in our body for some years is that which the new Lenox Avenue Society at Harlem, New York City, is now trying to carry to a success. The society has a very large and important field—all upper New York; and if it can only once get itself well housed and a good start made, there seems no reason to doubt that a strong church will eventually be built up. But the society is small, and the cost of a lot is so enormous ($35,000) that they must have a large amount of help to make it possible for them to go forward. They are planning to build a church neat and modest (for the place), costing $30,000. They can by great effort raise among themselves $10,000. The other Unitarian societies in New York and Brooklyn promise to raise about $20,000. For the rest (some $35,000) they find themselves obliged to appeal to the denomination. We hope they will receive the generous help which they certainly deserve.

The *Interior*, the Chicago organ of Presbyterianism, talks as disrespectfully of the Presbyterian Confession of Faith as an "infidel" might do. A correspondent writes to the paper inquiring if it is honest to remain in full fellowship with the Church when one cannot longer endorse or believe "the terribly confusing doctrines" which the Confession of Faith teaches. The editor replies: "The Church does not ask its members to believe the Confession of Faith; it asks them to believe in Christ. If you cannot swallow the Confession of Faith, just lay it aside on your bone-dish, and go on with your dinner—that is if you have any spiritual dinner in your church? If you have not, then you had better get another cook. Don't gnaw the bones, anyway, nor try to swallow the nutshells—those doctrines which appear to you to be such." "Bones and nutshells" is "good,"—at least so we Unitarians think. But what will the Presbyterian body do with one of its editors who so thinks?

In September last, Mr. Ruskin concluded the complete and final edition of

his "Modern Painters," dating his last words at Chamouni, in Switzerland. Those words are almost thrilling in their high import and their subdued fervor. He declares the "vital purpose" of his great work, upon which he has labored so many years, to be, to show "the claim of the personal relation of God to man as the source of all human, as distinguished from brutal, virtue and art." Of his own religious faith he says: "The religious faith on which my own art teaching is based has never been further defined, nor have I wished to define it further, than in the sentence beginning the theoretical part of 'Modern Painters':—'Man's use and purpose is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.' Nothing is here said of any tradition of Fall, or of any scheme of Redemption; nothing of Eternal Punishment, nothing of Immortal Life. It is assumed only that man can love and obey a living Spirit; and can only be happy in the presence and guidance of a Personal Deity, otherwise than a mollusk, a beetle, or a baboon."

Mr. Ruskin concludes as follows: "And now, in writing beneath the cloudless peace of the snows of Chamouni, what must be the really final words of the book which their beauty inspired and their strength guided, I am able, with yet happier and calmer heart than heretofore, to enforce its simplest assurance of Faith, that the knowledge of what is beautiful leads on, and is the first step, to the knowledge of the things which are lovely and of good report; and that the laws, the life, and the joy of beauty in the material word of God are as eternal and sacred parts of his creation as in the world of spirits, virtue; and in the world of angels, praise."

There is a good story told of Barnum, that, after having conducted a clergyman through his great show, the latter was so delighted with Barnum's courtesy that, placing his hand familiarly on the great man's shoulder, he said, "Mr. Barnum, I hope I shall meet you in heaven," to which Barnum replied, "Undoubtedly you will, sir, if you are there."

Says the *Christian Life:*

We are struck with the truthfulness and the playfulness at the same time of a contemporary who remarks that evangelical people generally assume that they are sure to go to heaven as a matter of course, and sometimes, by way of showing their good feeling towards a Unitarian or Universalist, express the hope of meeting him in heaven. And this is thought to be very liberal. When the celebrated preacher, Robert Hall, was charged with believing that Dr. Priestley was in hell, he denied the charge, and said he was quite willing to leave the door ajar that Priestley might come in. His Unitarian questioner said, that Priestley would behave even more magnanimously than that to Hall.

This reminds us of a fine passage—as searching as it is good-humored—in the sermon on "Jesus Christ's Unrealized Ideal of Religious Unity," which John Page Hopps, of Leicester, England, delivered before the National Unitarian Conference, when he was in this country a few years ago. Said Mr. Hopps:

How it must astonish a real Calvinist—I mean a human being with all the spiritual limitations of Calvinism—to find himself surrounded in the heavenly world (when he gets there) by men and women whose portion he believed would be the outer darkness! I like to picture to myself the meeting between Cyril and Hypatia, or the meeting between Servetus and Calvin, or the meeting between John Wesley and Theodore Parker. I suppose they all have to make the best of it when they find that the great God is not a partisan,—that the Creator of us all loves us all,—that the Father is not so partial as some men believed him to be. But of this we may be sure: that, if any of the children do not fall in with the heavenly Father's ways, he will not send any of their brothers or sisters away to please them. So John Calvin will have to make it up with Servetus, or go wandering in the dark until he does. But, indeed, it is our joy to believe there will be no difficulty in this, but that the tides of divine charity will so quickly flow into all hearts that half the bliss of heaven will consist in reconciling the enmities of earth.

ENGLISH NOTES.

"MANCHESTER COLLEGE, OXFORD."

One of the most important events in the course of English Unitarianism is the approaching removal of Manchester New Col-

lege, from London to Oxford. For more than a hundred years this college, though supported entirely by Unitarians, has maintained the principle of an open and scientific study of theology, as of every other branch of learning, and has opened its doors to students for the ministry, irrespective of which branch of the Protestant church they might belong to and in which they might desire to minister. As a fact it is only our own churches that have had confidence in a training so entirely free, and thus it has practically been the Divinity School for our ministry. It has been from the beginning a standing protest against the narrow sectarian policy which, from the time of the Restoration of the Stuarts, has practically excluded Dissenters (unless willing to subscribe to the Episcopalian "articles") from the old national Universities of Oxford and Cambridge.

Within the present generation, however, one after another of those restrictions has been removed, until at length the old Universities are practically open to all, irrespective of religious distinctions. This being so, there has been a strong movement for some years past to remove our College to Oxford. It was moved from Manchester to London in 1853, because our young laymen were mostly attending the London University, and it was desired that our ministers might be trained in association with the laity. For years past now, however, our leading laity have been sending their sons to Oxford or Cambridge—mainly the former—and therefore it has been urged that it would be better to move our Divinity School thither. This proposal has been resisted by a large number of our people, partly from the fear that our Unitarian students might be swamped in the flood of "Episcopalian" influence at Oxford, partly from the consideration that London affords better ground for *practical* ministerial training than Oxford. Even Dr. Martineau himself—so long the head of Manchester New College—has advised against the removal; but the overwhelming feeling both of laymen and of ministers has carried the day, and after long delays, and repeated votes, the question has finally been decided; and in October next the College will open in temporary quarters on High Street, Oxford, as "an open faculty of Theology" under the name of "Manchester College, Oxford."

The change will involve large expenditure, it being felt that it would be worse than useless to attempt Oxford with any mean or poor beginning; so the English friends of the scheme are raising a fund of two hundred thousand dollars for the new start. Only the preliminary subscription list has been published, but the earnestness and faith which are behind the movement may be understood by the fact that this is headed by two subscriptions of $25,000 each, then one of $10,000, seven of $5,000, ten of $2,500, and eight of $1,000 and upwards; the amount promised up to date being about $135,000. Good for Old England! B. H.

LITERARY NOTES.

A most important discussion of the great question regarding religious instruction in the public schools is published in *Public Opinion* of July 13. Cardinal Gibbons opens the controversy. The other writers are ex-President Hill, of Harvard; Rev. Minot J. Savage, of Boston, and Prof. Wm. T. Harris, editor of *The Journal of Speculative Philosophy.*

Mrs. Maud Howe Elliott and Mrs. Florence Howe Hall are to write a full account of the life and education of the late Laura D. Bridgman.

Excellent translations of Tolstoi's works are being published in cheap, paper covered form by T. Y. Crowell & Co.

The last of Miss Preston's series of interesting and valuable papers upon Cicero was given in the July *Atlantic.*

Two of our English denominational papers, *The Christian Life* and the *Unitarian Herald* have been combined, and will be published in London under the title of *The Christian Life and Unitarian Herald.*

The *Andover Review* for July contained, from A. Taylor Innes, Esq., of Edinburgh, Scotland, a full account of the remarkable movement in favor of Creed Revision which has received so great an impulse from the action of the Presbyterian Assemblies at their recent sessions in Edinburgh.

Prof. A. V. G. Allen's book on Jonathan Edwards will appear in the early autumn as the initial volume in the series of American Religious Leaders.

Twenty thousand copies of "John Ward, Preacher," have been issued in the Riverside Paper Series.

The August *Atlantic* will contain a five-page poem by Mr. Lowell. Its title is "How I Consulted the Oracle of the Goldfishes."

"The Life of Harriet Beecher Stowe," by her son, Rev. Charles E. Stowe, is now passing through the Riverside Press and will be given to the public early in the autumn. The book will be of personal and literary interest to readers on both sides of the Atlantic. It is to be a handsome volume, embellished with fine portraits and other illustrations.

Rabbi Solomon Schindler, of Boston, has made a German translation of Mr. Bellamy's "Looking Backward," and Houghton, Mifflin & Co. have just published it.

The National Conference of Charities and Correction is to hold its sixteenth annual meeting in San Francisco, Cal., Sept. 11-18.

The Unitarian Sunday-School Society (25 Beacon St., Boston) has published, in pamphlet form, "A Scheme of Graded Courses of Study for Sunday-schools," laying out with care a course of work for pupils of all ages, from the little ones of five years to young men and women of nineteen. It gives evidence of great care in its preparation, and is worthy the attention of all our schools.

The A. U. A. has issued a tract entitled "Young People's Religious Societies," by Rev. W. I. Lawrance, of Roxbury, Mass., giving an account of the fifteen or twenty religious organizations of young people that have recently been formed in our Unitarian churches in this country, somewhat similar to the young people's "Guilds" among our English churches, accounts of which we have given in past numbers of the *Unitarian.* These tracts will be sent free on application to the A. U. A. rooms, 25 Beacon Street, Boston.

"Unitarians and Jesus Christ," is the title of a discourse by Rev. Charles E. Perkins, of Athol, Mass., which comes to us in pamphlet form. It is particularly explicit and full in its information as to the history of thought in the Christian church concerning Jesus, and in its quotations on the subject from the more eminent and representative Unitarians of the world.

Jesus and the Men About Him. By Charles F. Dole. Boston: Geo. H. Ellis. This little book comprises five essays, upon "John the Baptist, the Ascetic;" "Nicodemus, the Pharisee;" "Nathanael, the Pure in Heart;" "Peter and John, the Disciples;" "Jesus, the Master." The studies are instructive, sympathetic, marked by more than common spiritual insight, aiming ever at practical ends of life, character and duty. The book takes us into the midst of the times in which the Great Teacher lived, but only to teach us those lessons of faith, hope and love that are for all time.

A Boston orthodox man offers a prize of $500 for the best essay on "Miracles," controverting the position taken by Mrs. Ward in "Robert Elsmere."

The August number of the *Century* contains a chapter on "Lincoln and the Churches" in the Lincoln History, from which the following is an extract: "He was a man of profound and intense religious feeling. We have no purpose of attempting to formulate his creed; we question if he himself ever did so. There have been swift witnesses who, judging from expressions uttered in his callow youth, have called him an atheist, and others who, with the most laudable intentions, have remembered improbable conversations which they bring forward to prove at once his orthodoxy and their own intimacy with him. But leaving aside these apocryphal evidences, we have only to look at his authentic public and private utterances to see how deep and strong in all the latter part of his life was the current of his religious thought and emotion. He continually invited and appreciated, at their highest value, the prayers of good people. The pressure of the tremendous problems by which he was surrounded: the awful moral significance of the conflict in which he was the chief combatant; the overwhelming sense of personal responsibility, which never left him for an hour—all contributed to produce, in a temperament naturally serious and predisposed to a spiritual view of life and conduct, a sense of reverent acceptance of the guidance of a Superior Power. From that morning when, standing amid the falling snow-flakes on the railway car at Springfield, he asked the prayers of his neighbors in those touching phrases whose echo rose that night in invocations from thousands of family altars, to that memorable hour when on the steps of the Capitol he humbled himself before his Creator in the sublime words of the second inaugural, there is not an expression known to have come from his lips or his pen but proves that he held himself answerable in every act of his career to a more august tribunal than any on earth. The fact that he was not a communicant of any church, and that he was singularly reserved in regard to his personal religious life, gives only the greater force to these striking proofs of his profound reverence and faith."

The Way, the Truth and the Life: A Hand Book of Christian Theosophy, Healing and Psychic Culture. A New Education, based on the Ideal and Method of the Christ. By John Hamlin Dewey, M. D. New York: Frank F. Lovell & Co. Much in this book seems to us true and valuable—its high idea of humanity as essentially divine, its great reverence for Jesus as an ideal life never to be outgrown, and the greater influence than is now generally understood of mind over body. But these ideas are carried by the author to extremes which we cannot but regard as unwarranted and foolish. Indeed, the whole volume seems to us a strange mixture of sense and superstition. However, persons who accept the "philosophy" which lies at the base of what is commonly known as "Christian Science," will probably generally regard the book as able and good. In the language of Lincoln, "for those who like this kind of thing this is probably about the thing they will like."

Church History: By Professor Kurtz. Authorized translation from the latest revised edition, by Rev. John Macpherson, M. A. New York: Funk & Wagnalls. In 3 vols. Vol. I. Price, per vol., $2.00. As a church history written from the standpoint of a learned, candid, and somewhat broad orthodoxy, the work of Dr. Kurtz has long stood very high in Germany, and in this

country also so far as it has been known here. It has been repeatedly revised and enlarged until it is now about twice its former size. The whole work, coming down to the present century, is, in this edition, comprised in three volumes,—volume I., which is now ready, bringing the history down part way through the Middle Ages. The work is to be commended for its cheapness, conciseness, lucidity, accuracy and general fairness.

The Unitarian Sunday-School Society will publish by September 1st, Part I. of "Lessons on Luke with Commentary," prepared by the Secretary. Also Lesson Leaves of Questions on Luke for Young Pupils. This Manual will be completed in three parts, the second and third parts to be ready January 1 and April 1, 1890. Each part will contain ten lessons. Price, each part, in paper covers, 15 cents a single copy; $1.50 per dozen. For fifty or more copies the price will be at the rate of ten dollars a hundred. These lessons can be used by the entire school where the one-topic plan is followed.

Says the *American Hebrew:* "The *Unitarian* gains a valuable accession to its regular staff in the person of George W. Cooke, who has begun to edit a department entitled Books and Culture. He is certainly one of the most scholarly literary critics, and is noted especially for his insistance on the ideal element in literature."

The following books by James Freeman Clarke will be *lent* by mail, to any one who will enclose four cents in postage. They may be retained two months before being returned:

The Christian Doctrine of Prayer.
The Christian Doctrine of Forgiveness.
Essentials and Non-Essentials in Religion.
The Problem of the Fourth Gospel.

Address L. F. C., Church of the Disciples, Corner Brookline St. and Warren Ave., Boston, Mass.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (July).

Is there a Philosophy of Evolution? By Josiah Royce.

Motley's Correspondence. By John W. Chadwick.

How I came to leave the Catholic Church. By John B. Green.

Jesus of Nazareth. By William Henry Furness.

Universalist Quarterly (July).

Sin and Salvation in the Discipline Philosophy of Life. By Henry I. Cushman.

Eternal Punishment and the Restoration of all Things as the Bible Teaches. By August V. Lonnegren.

Eternal Life. By W. R. French.

The Holy Ghost. By I. C. Knowlton.

The Countess of Conway. By Charles F. Lee.

Robert Burns and the Theology of his Day. By Marion D. Shutter.

Andover Review (July).

The Creed Question in Scotland. By A. Taylor Innes.

The Over-Estimation of Goethe. By Mary E. Nutting.

The Oxford Movement in the English Church. By Julius H. Ward.

North American Review (July).

Discipline in American Colleges. By S. C. Bartlett, James B. Angell, N. S. Shaler, Charles K. Adams, William D. W. Hyde, J. W. Dawson, Horace Davis.

The Negro Intellect. By William Mathews.

Old and New Testament Student (July).

American Old Testament Scholars: William Henry Green. By J. F. McCurdy.

Weber on the Soteriology of the Talmud. By George B. Stevens.

Lend a Hand (July).

Father Damien of Molokai. By Mrs. Bernard Whitman.

Society for Promoting Good Citizenship. By C. F. Crehore.

John Frederic Oberlin. By Eber R. Butler.

Atlantic Monthly (July).

Assum Igitur. By Harriet Waters Preston.

The Problem of Discipline in Higher Education. By N. S. Shaler.

John Evelyn's Youth. By Mary Davies Steele.

The Century (July).

Winchester Cathedral. By Mrs. Schuyler van Rensselaer.

The Free Command at the Mines of Kara. By George Kennan.

The Temperance Question in India. By John F. Hurst.

Scribner's Magazine (July).

The Telegraph of To-Day. By Charles L. Buckingham.

The Sanitarian (July).

Microbic Life in Sewer Air. By Alfred Carpenter.

Health of the Mind. By Benjamin W. Richardson.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

This may certify, that upon application of Rev. Henry Truro Bray, LL. B., B. D.,

lately of the Episcopal Church, we have examined his credentials as to character and qualifications for the Unitarian ministry, and recommend him to the work and fellowship of the Unitarian Churches.

J. C. LEARNED,
J. T. SUNDERLAND,
J. R. EFFINGER,
Committee on Fellowship for the Western Unitarian Churches.

Alton, Ill.—The Alton *Telegraph* says of Mr. Stevens whose ordination we mentioned last month: "He enters upon his work under pleasing auspices. He has made a happy impression on the community as a gentleman of learning and ability, one imbued with a sincere love and reverence for his calling. His people are united and harmonious."

Boston and Vicinity.—Besides the Summer Union Services at Arlington St. Church, another Union Service is held by our South End Churches in the New South Church, Tremont and Camden Sts. The following is the list of preachers: July 7, Rev. George H. Hosmer; July 14, Rev. George Batchelor; July 21, Rev. E. L. Rexford, D. D.; July 28, Rev. Edward Hale; August 4, Rev. George H. Young; August 11, Rev. W. H. Savage; August 18, Rev. Charles G. Ames; August 25, Rev. W. H. Savage; September 1, Rev. Charles G. Ames; September 8, Rev. Edward Everett Hale, D. D.

—The annual meeting of the Alumni of Harvard Divinity School was held at Cambridge, in the Divinity School chapel, Tuesday, June 25. A hundred and thirteen persons were present. The address of the day was to have been given by Rev. T. C. Williams, but he was not well enough to fulfil his engagement, and Moncure D. Conway took the place, taking for his subject, "The Humanization of Religion." Perhaps the most noteworthy point in his address was his reference to the large humanity of the old Catholic Church, the quiet, underground work done by the church in a thousand unseen places through ages, which, in history, read only as periods of strife or persecution. "The priestly oppressor is known to all; but only the antiquarian, groping through local annals, meets with the faithful confessor of the village, who felt himself to be to the poor their Savior's representative."—An important step was taken in the appointment of a committee to use proper means to obtain recruits for the school and to increase an interest in it. The following are the committee: Revs. T. C. Williams, E. H. Hall, George Batchelor, C. R. Eliot, and John Tunis.

—Everyone has been glad to see General Marshall's statement about the Hampton School for colored and Indian children, in the *Register* of July 4. Without any direct allusion to the recent attack upon the school by Dr. Childs, of Washington, it gives one renewed confidence that General Armstrong is doing a grand work, and may be thoroughly trusted in his management. A voluntary statement published still later in our Boston papers, from some of the Indian students themselves, meets the charges still more directly. It gives the interesting fact that "the government of the Indian boys is largely in their own hands. They have a council of five boys, elected from among themselves. This council has power to try and dispose of cases among the boys. In ordinary cases they have almost the entire management, reporting their findings and sentences to the office to be executed. In more serious cases the council has acted as a representative for the entire school of Indian boys."

—At the last meeting of the directors of the A. U. A., it was resolved to go ahead with the Japan Mission, and, if possible, to send out some leading, representative Unitarian minister to co-operate with Rev. A. M. Knapp. It will cost a good deal to carry out this Japanese work worthily, but it is worse than useless to try it in any other way; and it would be childish to abandon it, after sending out Mr. Knapp to see whether there was any real opening, and finding from him that the opening is at least ten times as large and hopeful as any one dreamed.

Brattleboro, Vt.—After an eight-weeks' rest in Great Britain, Rev. F. L. Phalen is again at his post, greatly improved in health. On his return the parish gave him a very pleasant reception at the parsonage.

—On Sunday, July 7th, six children were baptized in the church before the communion service. The prospect here is encouraging, the cause is prosperous, and the interest deepens.

Camden, N. J.—Besides the regular sermons during last year, Rev. J. L. Corning delivered series of lectures upon the subjects: "Great Captains of the Liberal Faith," "The Old and the New Faiths," and "The Footsteps of Jesus;" also a series of illustrated sermons for Sunday-school children, and three art lectures before the Ethical Society.

—Twenty-seven new names have been added to the church roll, one-third of them being from the Sunday-school. The Sunday-school shows a marked increase in numbers. A monthly Sunday evening service of song was successfully inaugurated, and will be continued next year. The monthly sermons, illustrated with a stereopticon, have attracted large audiences.

—Mr. Corning spends his vacation in Europe.

Denver, Col.—Rev. Thos. Van Ness has resigned his pastorate, having been appointed superintendent of the Unitarian work

on the Pacific coast. The society at Denver was small, with a poor house of worship, when Mr. Van Ness became its pastor a few years ago. Now it is, perhaps, the largest Unitarian society in the west, is a strong influence in the city, and has a beautiful and costly church.

—Rev. S. A. Eliot, who is occupying the pulpit through the summer, has been chosen as the new pastor.

East Lamoine, Me.—The summer's work here, under Mr. T. J. Horner, has opened and promises success. The morning congregation numbers about one hundred, and the Sunday-school about forty. In the evening Mr. Horner preaches at North Lamoine.

Gardner, Mass.—In a recent sermon Rev. W. C. Litchfield gave a review of his three years' work with this church. Three years ago there were thirty-eight families connected with the society, now there are one hundred and thirteen. A church building has been erected and furnished at a cost of about $7,000. The church organizations—the "Willing Workers," "Helping Hands," "Boys' Club," Sunday-school, and "Parish Organization" have worked faithfully and well. Mr. Litchfield expressed an earnest sympathy with the "brethren of the Universalist Church, laboring in a line of effort so nearly like our own." In answering the question, "Are we needed?" he said: "There is plenty of room and plenty of material for both churches in this town." "The word of God's eternal truth will go on conquering the superstition and ignorance of fear and tradition, whether we will it or not. . . . . Let us gather with renewed courage under our motto: 'In the love of the truth, in the Spirit of Jesus Christ, we join for the worship of God and the service of man.' "

Holyoke, Mass.—A correspondent writes: "This society, though small, is prospering under the care of Rev. James W. Carney. A hall for entertainments, with kitchen and dining-room beneath, is to be built this summer, and an addition to the church building of a vestry and parlor is contemplated."

Keene, N. H.—The Unitarian Church here has extended a call to Rev. Charles B. Elder, of South Boston.

Lawrence, Kan.—The recent union picnic here, participated in by the three neighboring churches, was a fine success. Mr. Howland writes: "The church in Kansas City came up, and the church in Topeka came down, and we had a picnic at our beautiful grove which we all enjoyed so much that it was voted to have another next year on a large scale, and make it something besides a play day."

Los Angeles, Cal.—We clip the following from the *Los Angeles Express:*

"The dedication of the Church of the Unity, Sunday (June 16), at the corner of Seventh and Fort-Streets, was an important event in Los Angeles. The temple of worship is a beautiful and costly structure. The edifice was thronged. The exercises in the morning were conducted by the minister, Rev. Dr. Eli Fay, assisted by Rev. B. F. McDaniel, of San Diego. The Rev. Dr. Deere, who was to assist, was unavoidably absent. The pulpit was beautifully decorated with choice flowers, evergreens, and ivy. The services began at 11 o'clock in the morning and lasted until 1 o'clock in the afternoon.

"A pleasant feature of the occasion was brought out by Mr. McDaniel, just before the services closed. He called attention to the Bible, a present to Dr. Fay from his former congregation in England, bearing on the inside of the cover the following illuminated address:

"'This copy of the Holy Scriptures is presented to the Rev. Eli Fay, D. D., for use in his new church at Los Angeles, Cal., U. S. A., by the congregation of the Upper Chapel, Sheffield, England, of which chapel he was pastor for seven years. His numerous Sheffield friends desire, by this gift, to express their high appreciation of his faithful services as a Christian minister and a personal friend.'

"The address is signed, on behalf of the congregation, by nine trustees and eight members of the Congregational Committee."

The *Express* makes the following editorial reference to the church, the minister, and the occasion:

"The opening of Unity Church yesterday furnishes a religious home for that large class of reverent people who do not hold to orthodox opinions. Dr. Eli Fay is the minister. To his efforts we are indebted for the organization of the Unity Church, and we hope that we shall long have its eminent pastor as a resident and worker among us."

Prospect Harbor, Me.—Mr. Carl G. Horst has the Unitarian interests in this village in charge for the summer. A congregation of about one hundred and twenty-five were present at the first service, and a Sunday-school with fifty-five scholars was organized.

Rockland, Mass.—The new Unitarian church was dedicated at Rockland, June 27th. Rev. Joseph Osgood made the invocation, Rev. C. Y. DeNormandie read the Scripture, Rev. H. Price Collier preached the sermon, Rev. G. Reynolds offered the dedicatory prayer, and Rev. B. F. Bowles pronounced the benediction. The church is a beautiful building of the Gothic style of architecture. It is built of stone and slate, with a tile roof. The interior is finished in cypress. It cost about ten thousand dollars.

Tacoma, Wash.—The *Daily Ledger* prints in full a very earnest and able sermon on "Christian Socialism."

Toronto, Can.—Rev. A. T. Bowser is spending his vacation at Hull, Mass. During July his pulpit will be filled by Rev. A. S. Garver, of Worcester, Mass., who is staying at Niagara. During August the church will be closed for alterations and repairs.

JOTTINGS.

The London *Daily News* tells this interesting anecdote in a sketch of the late Laura Bridgman. When Carlyle impertinently asked, "What great or noble thing has America ever done?" somebody replied, "She has produced a girl, deaf, dumb and blind from infancy, who, from her own earnings, has sent a barrel of flour to the starving subjects of Great Britain in Ireland."

Miss Helen Chalmers, the daughter of the celebrated Scotch divine, lives in one of the lowest parts of Edinburgh. Her home consists of a few rooms in an alley, surrounded by drunkenness, poverty and suffering. It is stated that she goes out every night into the lanes of the city with her lantern, and she never returns to her quarters without one or more girls or women she has taken from the street. The people love her and she is never molested or insulted.

After the late fire in Seattle, prohibition reigned for several days. Most of the dives and saloons were burned and the Mayor prohibited the rest from reopening. Thousands of lemonade stands sprang up and many men began to appreciate temperance drinks. A new beverage, strawberry lemonade, had a great sale and was pronounced by many, even drinkers, to be better than beer. Temporary prohibition worked so well that a petition was presented, signed by more than a thousand leading citizens, asking that all saloons in the city be kept closed for three months in the interest of rapid rebuilding.

"If I were a rose
On the garden wall,
I'd look so fair,
And grow so tall;
I'd scatter perfume far and wide,
Of all the flowers, I'd be the pride;
That's what I'd do
If I were you,
O little rose!

"Fair little maid,
If I were you,
I should always try
To be good and true;
I'd be the merriest, sweetest child
On whom the sunshine ever smiled;
That's what I'd do
If I were you,
Dear little maid!"

Here is Motley's description of Thackeray: "He has the appearance of a colossal infant, smooth, white, shiny, ringlety hair, flaxen, alas! with advancing years; a roundish face, with a little dab of a nose, upon which it is a perpetual wonder how he keeps his spectacles, a sweet but rather piping voice with something of the childish treble about it, and a very tall, slightly stooping figure."

Poor Walt Whitman, like every other author of any prominence, has to suffer from the incursions of ambitious young writers who want advice, encouragement, flattery, and advertising, all gratis. One of these called upon him the other day with a tragedy in MS. "Mr. Whitman," said he, "I should like to read you my drama and get your opinion of its merits." "No, I thank you," said the old gentleman, "I've been paralyzed once."

A handsomely dressed young woman entered a crowded street-car. A long-whiskered old fellow, wearing a dingy slouch hat and a suit of homespun clothes, got up, and said: "Miss, take my seat. I don't look as well as these here gentlemen,"—nodding to several men,—"but I've diskivered that I've got more politeness." The young woman sat down without thanking the old fellow. "Miss," said the old fellow, with a smile, "I b'leve I left my pocket-book thar on that seat. Will you please get up?" The young woman got up. The old fellow sat down, and stroking his whiskers, remarked: "B'leve I'll jest keep on settin' here, Miss. I've got a leetle more politeness than these here gentlemen, but I have diskivered that I ain't got nigh so much sense."—*Arkansas Traveller.*

In an article in the *Century* on "General Lee After the War," Mrs. Margaret J. Preston says of the great Southern chief: "I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign; and when I met my friend again, after all was over, I gave her back both bottles of brandy with the seals unbroken. It may have been some comfort to me to know that I had them in case of sudden emergency, but the moment never came when I needed to use them.'"

Rev. William Henry Beecher, who died in June at the age of 87, was one of the seven Beecher brothers (sons of Rev. Dr. Lyman Beecher) who all became preachers and several of them quite famous. The brothers were William Henry, Henry Ward, George, and James C. Beecher, all deceased; Dr. Edward Beecher, Charles Beecher, and Thomas K. Beecher. Of the sisters, Mrs. Thomas C. Perkins, the mother of Mrs. Edward Everett Hale, now lives in Boston, and Mrs. John Hooker and Mrs. Harriet Beecher Stowe live in Hartford.

SELECT PUBLICATIONS.

We select from the Publications of **Ginn & Co.**, Boston, the following list of books which we believe will be of special interest to our readers. For the price named, the books will be sent *post-paid* to any address:

Alexander, William John (Ph. D.).

Introduction to the Poetry of Robert Browning. Cloth. 12mo, $1.10.

Arnold, Thomas (M. A.).

English Literature. Historical and Critical. Cloth. 12mo, $1.65.

Ballou, Maturin M.

Footprints of Travel; or, Journeyings in Many Lands. Cloth. 12mo, $1.10; boards, 80 cents.

Burt, B. C. (M. A.).

A Brief History of Greek Philosophy. Cloth. 12mo, $1.25.

Calkins, Mary Whiton.

Sharing the Profits. Paper. 12mo, 25 cents.

Clark, John B.

The Philosophy of Wealth. Cloth. 12mo, $1.10.

Claude, Mary S.

Twilight Thoughts. Stories for Children and Child Lovers. Edited by Mary L. Avery, with a Preface by Matthew Arnold. Cloth. 12mo, 50 cents.

Culver, H. H.

An Epitome of Anatomy, Physiology, and Hygiene,—Including the Effects of Alcohol and Tobacco. Boards. 8vo, 25 cents.

Fiske, John, and Irving, Washington.

Washington and His Country. Cloth, with Maps, $1.10.

Fulton, Robt. I., and Trueblood, Thos. C.

Choice Readings. 12mo, $1.65.

Goss, W. F. M.

Bench Work in Wood. Illustrated. Cloth. 12mo, 80 cents.

Gummere, Francis B. (Ph. D.).

A Hand-Book of Poetics. Cloth. 12mo, $1.10.

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